MENTAL PHASES IN A SPIRITUAL BIOGRAPHY

BY

GEORGE PRESTON MAINS

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By

REV. GEORGE PRESTON MAINS, D.D.

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MENTAL PHASES IN A SPIRITUAL BIOGRAPHY

By

GEORGE PRESTON MAINS

With a *Foreword* by OSCAR L. JOSEPH

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AUTHOR'S ACKNOWLEDGMENTS

THE sources of original suggestion for this book are, many of them, like rivulets which lose themselves in the spacious river. They are not distinctly marked on the map. I have been a reader throughout the years, and my mental stock has doubtless been added to from sources now unidentified in memory. One never entirely loses the impression of books, incidents, or thoughts which may have once challenged his interest. If I have acquired mental possession of some permanent values, I doubtless owe much for these to many books, incidents, and associations which, like friends of former years, do not now visibly appear upon my pathway.

I wish especially to give grateful acknowledgment to the publishers who with fine courtesy have permitted me to quote from their works: to the Macmillan Company, who have permitted me to use a statement from Lord Balfour, appearing in *Science, Religion and Reality;* to the Houghton Mifflin Company for the use of lines from Dr. Richard Watson Gilder's poem, "The Invisible"; to the Frederick A. Stokes Company for the use of brief

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selections from the works of Alfred Noyes—the *Book of Earth* and *Watchers of the Sky*.

During the period of writing this book my environment has been delightful and cheering in the home of my daughter, Mrs. Dr. A. E. Strong, of Altadena, California. I am distinctly indebted for helpful suggestions to Miss Winifred Evelyn Skinner, librarian of the Pasadena High School and Junior College, who critically read the manuscript before it was passed to the publisher. To my friend, the Rev. Dr. Oscar L. Joseph, a highly competent literary critic, I am under grateful bonds for his helpfulness in connection with the manuscript and for his kindly contributed *Foreword* to the volume.

And now, may I express the hope that the work herewith submitted may make for itself a fairly happy venture on the much-vexed seas of literary fortune.

G. P. M.

Altadena,
California.
1928.

UNDERLYING IDEALS

"The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

—Alfred Tennyson

"A religion which does not touch science, and a science which does not touch religion, are mutilated and barren. Not that religion can ever be a science, or science a religion; but we may hope for a time when the science of a religious man will be scientific, and the religion of a scientist religious. . . . It was a shock to many to hear that the human race has developed out of non-human ancestors; but the question is only about the methods of creation; Darwinism has inflicted no injury upon the Christian faith."—William Ralph Inge.

"The simple record of three short years of Christ's active life has done more to regenerate and soften mankind than all the disquisitions of philosophy and all the exhortations of moralists."—W. E. H. Lecky.

"That one face, far from vanish, rather grows,
Or decomposes but to recompose,
Becomes my universe that feels and knows."

—Robert Browning

"Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day."

—Frances Lockwood Green

FOREWORD

EACH age has its own intellectual and spiritual climate. It consists of certain fundamental assumptions which are the common ground of the distinctive outlooks of the age. These assumptions are in part influenced by the conclusions of the past, which affect the philosophy, science, and theology of later days. A thoughtful view of the present situation suggests that we have gained more than has been lost.

One of the encouraging features of our own day is the appearance of the irenic spirit due to the considerate understanding of differing positions. Such an attitude exhibits intellectual clarity and spiritual charity, emancipated from the impatience and intolerance which mistake the part for the whole.

The old is not to be discarded, nor the new to be suspicioned. Truth is not determined by the calendar, but by its intrinsic

merits. It is not the monopoly of any single group, but the free possession of all earnest souls who with open mind welcome its revelations regardless of the sources. The supreme heresy is the heresy of finality, but they who are progressive conserve present gains and wait upon what further light may come from the future.

Dr. Mains is a first-class illustration of those elect souls who keep pace with the current movements of thought with discerning hospitality towards them. His faith in Jesus Christ is based upon a vivid personal experience of Him as Saviour and Lord. He accepts the testimony of the Church throughout the ages that Christ is God's conclusive Word on redemption. This decisive assurance gives him a sense of freedom to estimate the contributions of saints and scholars towards a more adequate interpretation of the essential and indispensable worth of Jesus Christ for our own day.

The conclusions of his reflections are embodied in these chapters. They are not merely echoes of voices heard by Dr.

Mains during his long and successful life as a minister in the service of the Church. They rather express his own convictions with lucid thought and spiritual persuasiveness. This volume imparts a bracing reassurance which is most welcome. It helps to reëstablish the Christian Faith on the substantial foundations of verified Christian experience.

It is indeed gratifying to have this Apologia from one who is eighty-three years of age. In the retirement of his California home he has looked out of "life's westward windows," and he reports that the outlook is most hopeful for Christ and His Church. Such a testimony is the more acceptable because of the confidence that new light rather enhances the glory of God in the face of Jesus Christ.

OSCAR L. JOSEPH.

Plainfield, New Jersey.

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MENTAL PHASES
IN A
SPIRITUAL BIOGRAPHY

Chapter I

Personal Backgrounds

A few friendly readers of the manuscript suggested that a brief but intimate statement of some backgrounds of my personal history would prove of introductory interest to the general discussions of the volume. While it would be quite foreign both to my taste and to the central purpose of the book itself to take much space for a biographical record of business or professional activities, I think I can somewhat discern that the reader might have a larger interest in the book if in possession of some historic knowledge of its author.

I was born in the year 1844. In the last year of the Civil War I served as surgeon's steward in the navy, having enlisted as a landsman in company with several of my schoolmates. This year brought to me many

thrilling and some hazardous experiences. This year of naval service I have always counted as educationally one of the most valuable of my life. It gave me contacts with a world quite distinct from any, either before or since, which I have ever experienced. I, however, witnessed in this year so many revolting features, morally and otherwise, of war, as to fill me with an unalterable conviction of the essential barbarism of war itself.

I graduated from Wesleyan University in 1870, and joined the New York East Conference of the Methodist Episcopal Church in the same year. In the period of my active ministry I served for two years as the first superintendent and financial agent of the Methodist Hospital in Brooklyn. When Mr. George I. Seney, the founder of this hospital, after having expended $410,000 in a most eligible site and in well-planned but incomplete buildings, met with financial misfortune, I was urgently requested to undertake the work of completing this hospital in part, and equipping it for its active

work. I faced this request in a spirit of extreme reluctance. While I felt profoundly that it was a work which somebody ought heroically to undertake, I personally shrank from it with a feeling bordering on illness. Under pressure, I accepted the task, giving two years of difficult work, resulting in the completion and furnishing of one of the large pavilions for practical work. The years have passed. In the retrospect of a long and busy life, I take no greater pleasure in any two years' work ever done than in the period given to this hospital work. The institution has become great and immeasurably useful, fulfilling in increasing volume from year to year a Christ-like ministry to the bodies of sick and wounded men, women, and children. I am increasingly glad to have been in at the beginning of such a mission and history. I have never sought or invited any work which would impress me as divertive of my highest efficiency as a Christian preacher. To be most effective in the pulpit was always my highest professional ambition. It

has, however, fallen to my lot to be much connected with constructive work. In my pastoral years I had much to do in the inception and construction of three of the noblest church edifices within the bounds of the New York East Conference.

At the General Conference of 1896, held in Cleveland, I was elected official Publishing Agent for the Methodist Book Concern in New York City. To this position I was elected and reëlected for five successive quadrenniums. During a period of twenty years, in connection with the Book Concern, as treasurer of the Episcopal Fund, and in part time as acting treasurer of the Board of Foreign Missions, my official signature was attached to checks carrying values considerably in excess of a million dollars on an average for each year.

I must consider it only a grateful and just acknowledgment to declare that I have been greatly honored by my denomination. For many years I was an active member of the Board of Foreign Missions of the Methodist Episcopal Church, and still hold the hon-

orary relation as such. I was for two terms a trustee of Syracuse University. I have been president both of the Wesleyan University Club and of the Preachers' Meeting in New York. Academically, I have received the degree of Doctor of Divinity from Syracuse University, and from my own Alma Mater, Wesleyan University, degrees as follows: A.B., A.M., D.D., and LL.D., and honorary membership in the Phi Beta Kappa Society. For eight years I was Secretary, a chief honor in the gift of the New York East Conference, and was elected by the same body one of its delegates to seven successive General Conferences. I have been through all of its working years a trustee of the Methodist Hospital in Brooklyn.

I have been twice married. Both of my wives and two of my four children are deceased. Aside from my being a somewhat numerous contributor to church periodicals, there stand to my credit twelve published volumes.

The foregoing analysis sufficiently indi-

cates the chief backgrounds of my personal relations and activities from my early student days to the present.

When life has traveled far, memory, collecting the incidents of the long way, may well emphasize the chief values which have entered into a life-history. Looking back to the early years, I trace many influences which have contributed to the making of my character. I was country born and bred, much a stranger to the thousand and one artificial diversions which allure and absorb the city-born youth. I breathed the air of open spaces and of dewy landscapes. The beauties of nature were my picture-galleries. Bird song and color, the bloom of springtime, the fruitful and golden autumn, Nature, with her "visible forms" and "various language," furnished the backgrounds and environment on which my youthful imagination, perhaps with large unconsciousness, fed itself. My formal academic education was initiated, and maintained for years, in a plain country schoolhouse.

Now, in the eventide, that which I most prize, that which most abidingly lays upon me the spell of grateful appreciation, is the spiritual inheritance into which I was born. I was the child of a Christian home—a home whose atmospheres were sweetened with the sanctities of a commanding religious faith, a home in which the Bible was daily read and family worship conducted. After a lifetime of observation, I unhesitatingly rate this as the most precious patrimony which parents can bestow upon childhood. The moral idealism of such a home, the healthy conceptions of destiny and character awakened, the genesis in its atmospheres of urge to avoid listless drifts of life, to seek at whatever cost possession in character of supreme and enduring intellectual and moral values—such inheritance in real worth for life utterly dwarfs the most lavish material patrimonies.

I would not over-moralize, but I hold no conviction more firmly than this: It is not only the most sacred privilege, but the most imperative duty, of parents to be con-

cerned primarily with the moral nurture of their children. Neglect of this is the most tragic dereliction of parental obligation. In this age of subtle seductiveness of materialistic ideals, of a prodigal prosperity and luxury, there is no Sinai call to parents more imperative than to gird themselves with all serious alertness for the right moral nurture of their own offspring.

With serious thoughtfulness I yielded myself definitely to the Christian life in my fifteenth year. Later, though comparatively early in my religious experience, I felt an inward urge to elect as my life-calling the Christian ministry. Not without facing many difficulties, I steadily pushed my way to graduation from the university and to the pursuit of theological study. Amid a variety of ministerial activities, my entire post-academic life has been chiefly absorbed in pursuit of spiritual knowledge and of useful service to my age. This is what I mean by inserting in the title of this book the phrase—"A Spiritual Biography." I think, without a touch of boast or slightest

self-deception, I may candidly say that the pursuit of Christian virtues and Christian usefulness has been the controlling ambition, the absorbing moral passion, of my life. The background from which have been projected all of my professional activities has been controllingly religious.

As related directly to my personal spiritual life, I submit the foregoing as a final statement. In the discussions which follow, I purpose to confine myself to the mental rather than the spiritual aspects of experience. In the ordinary acceptance of the term, this book is not intended as a biography. Throughout, I shall only seek to present my mental reactions to some great questions to which prominent intellectual frontage has been given within the period of my lifetime.

It may not, perhaps, be unfitting that brief reference should be made to some features of the material and intellectual progress which have characterized the period in question. Perhaps in no commensurate period of time has the world been more

interesting than in my day. Within this period the population of the Republic has considerably more than quadrupled, it proximately numbering at present, 120,000,000 people!

This day has been fruitful beyond statement in inventive products. The first successful telegraphy was demonstrated in the very year of, and but a few weeks preceding, my birth. To-day, civilization, the world over, is interlaced with electric communication. Under the great seas run the numerous cables which give instant interconversation between all the capitals of the world. By means of the telephone, wireless telegraphy, and radio systems, the whole round world is made a simple speaking gallery. Great states are interbonded by railroad gridirons, the highways of internal traffic, and commerce. The seas are laned with pathways of passenger palace ships and covered with the fleets of international commerce. The secret of bird-flight has been humanly captured, and man wings his triumphant flight under all skies

of sea and land. The automobile, both the wizard and the terror of the common highway, in its massed movements is an object so familiar as to excite no curiosity. The technical machinery of industries is infinite in diversity and measureless in volume.

Invented machinery is already doing pretty much everything in carrying the world's burdens and work, save to demonstrate its own initiative, independently of human direction. Yet the experts confidently tell us that in the day of invention we are as yet only in an early morning hour.

The agencies for creating and disseminating intelligence are both prodigious and amazing. Books, periodicals, newspapers, public libraries, universities, colleges, vast systems of popular education, requiring annually fabulous costs for their support—these are but symbols of intellectual forces which crowd present-day civilization as the leaves of a forest. Modern science is an unfettered Prometheus delivering all the

secrets of nature for the arts and needs of mankind.

These suggestions of man's material and intellectual progress for the last eighty years might be indefinitely amplified. This is not needful. It is all a matter of open vision for the discerning observer.

My present interest rather attaches itself to certain thought-movements of a challenging character, which have dynamically related themselves to the intellectual and religious mind of the age.

The third quarter of the last century furnished perhaps the most critical stage in my own formative thought. My college life was covered in this period. In those days a very decided suggestiveness was laid upon my ideals of thought and subjects of reading. In the early part of this quarter, Darwin had issued his epoch-making book, *The Origin of Species*. It fell as a stunning surprise, especially upon the traditional theological mind. It was greeted with a storm of protest from both "high and low" ecclesiasticisms. In the thinking world, it

provoked a tempest of controversy which was largely more intemperate than rational, emitting far more of heat than of light. Cleavage between the old dogmatisms and the calmer reflective thought found time for neither truce nor reconciliation within this quarter of a century.

These were days when in philosophic and scientific thought Herbert Spencer, Thomas H. Huxley, and John Tyndall were much at the center and front of the stage. These men worthily ranked as intellectual magnates of the age. To them, whatever deficiencies in their thought-systems were to be later exposed, there was justly attributed great authority in philosophic and scientific realms. They were not only men of imperial intellect, but each and all were characters of stalwart personal integrity. They, however, were brilliant champions of a materialistic philosophy of the universe.

A general fact which contributed greatly to the influence of these men was what amounted to the setting in at this period of a revolutionary revision of traditional the-

ories as related to both Biblical construction and creedal theology. Religious thought had gone into revolt against ultra Calvinism, and the newer Biblical criticism had found its voice. There was a free openness concerning religious thought in the popular publications of the day, such as had never previously existed in English literature. The spirit of criticism concerning about all ancient thought was abroad, and it was being translated to the common mind as never before. The thought conditions of the times were peculiarly favorable to the introduction of such materialism as was championed under the leadership of men like Spencer and Huxley. Herbert Spencer to-day, with all his ingenuity, his enormous diligence, his marvelous marshaling of data, stands in presence of the most competent jury of philosophical authority an unfrocked philosopher. In the mind also of a more securely founded, a more richly knowing, science than that of which Huxley could possibly be master, there is a vastly changed attitude of temper, a temper not

looking with unfriendly eyes toward a spiritual conception of the universe. Concerning this counter-revolution some future chapters of this book will be occupied.

It is doubtless quite needless for me to ask that no reader of this volume shall suspect me of assuming that I have settled any of the great questions of the world's progressive thought. I have only sincerely attempted to state some of my own reactions to great mental movements of the age. There ought, perhaps, to be such value in these reflections as to justify their published presentation to the thought of others.

We live, however, in a growing world, a world of growing light and knowledge, and of ever-widening apprehension of truth. Such a world continuously requires new revisions, new enlargements, new adjustments of existing thought, to meet the ever-growing knowledge of the passing age.

Chapter II

Reason and Dogma

Do we live in a rational universe? God, the great Hypothesis; Man, the significance of his being and destiny; the Nature of the World about us: these are questions supreme to thought. In general, the types of thought which have occupied themselves with these superlative problems may be classified as — Religious, Philosophical, Scientific. Religious and philosophical thought, in their long migrations, have often joined company with each other. From the time when he began to think, man has been both religious and something of a philosopher. Religious thought may be quite philosophical, as philosophical thought may also be quite religious. Indeed, theology itself may be defined as an attempted philosophy of religion. On the

evolutionary hypothesis, both religious and philosophical thought must have traversed indefinite eonic periods before their emergence to a status of valid and valuable rationalization. In their most luminous maturity, these two types of thought have been variously at harmony and at strife with each other.

In quite pronounced tradition, science, so-called, has been rated as much in opposition to religious thinking. This assumption, however, is not to be conceded without intelligent reckoning with the growing phases of both religious and scientific knowledge. Late in the third quarter of the nineteenth century, Dr. Draper wrote *The Conflict Between Science and Religion.* This book passed through many editions, and obtained wide celebrity. Draper, himself probably not much troubled with religious anxieties, felt with much apprehension that Western civilization was soon to undergo an intellectual revolution which must result in the expulsion of religion by the advance of rational science. Lord Balfour, Chancellor

of Cambridge University, and a foremost English philosopher, now, after fifty years of Draper, says that in this period of great scientific progress religion has not only continued to flourish but its deeper side has suffered no eclipse, at least among thinking people. "Not only so but its relations to science are more satisfactory at the end of this period than they were at the beginning." He adds that, "In such circumstances, it is not perhaps surprising that the most interesting characteristic of Dr. Draper's volume of 1873 is its total *want* of interest for readers in 1925."

It can but be regarded as a catastrophe in the world of modern thought that religious and scientific thinkers have not been more kindly and thoughtfully considerate of each other's positions. On either side traditional and rationally indefensible beliefs, or fragmentary knowledge, has been stubbornly adhered to at the expense of a kindly mutual search for reconciling truth. The growth of scientific discovery has been so vast as to necessitate the installment of an

army of specialists in scientific work. The specialist, however expert in his subordinate place, has not infrequently seemed obsessed with the idea that he is in command of the whole field of knowledge, and he assumes to play the rôle of philosopher as against the entire world of Christian thought.

On the other hand, the "odium theologicum," wrapt in its own prepossessions, has often exploded itself in ill-considered denunciations of scientific positions. Instead of a sweet reasonableness, which ought always to characterize men in serious pursuit of truth, the animus of prejudice and ill-temper has held the field at the expense of keeping religious and scientific workers in antipodal relations to each other. The real truth, of course, is that both theologian and scientist are men of limited knowledge, and are gravely liable to hold indefensible views of the larger and reconciling truth.

An indispensable condition to a just pursuit of the larger truth is, a clear recognition of the limitations which must inevitably hedge certain departments of investigation.

Modern science is a wizard worker in the fields of nature. But the wise scientist fully recognizes certain limitations beyond which his science, as such, cannot carry him. In the universe there are wide and vital fields of truth which no physical science can ever explore. It was probably the fatal mistake of Huxley in his day that he did not give place to this fact. He adhered with martyr-like loyalty to the truth as he understood it, but he seemed to have little patience with any proposition which did not lend itself to scientific verification. He was agnostic in all fields outside of science. His vision of a spiritual universe was negative. The most dominant conception, however varied in form, which has entered universal thought, is that of God. Yet in its very nature, even the existence of God is not demonstrable by science. Science by its own limitations has no chartered rights for passing beyond the order and classification of phenomena. It cannot legitimately play either the rôle of theologian or philosopher. God is not a phenomenon. He is an infinite

moral value. Science may be reverent in the presence of his works, but it has no appliances for exploring God's nature. It is within the silent sanctities of the human soul, reverent, spiritually outreaching, that God demonstrably reveals himself.

Enlightened and critical reason is never aided toward acceptance of religious faith by scientifically indefensible creeds, however vouched for. The irrational assignment of religion and science to alien camps is doubtless as much the fault of a stubborn clinging to indefensible positions on the part of religionists, as it is the fault of the provincial thinker in science. The science of Biblical criticism furnishes clear illustration of this. For an indefinite period there has inhered in theological creed the dogma of an inerrant and infallibly inspired Bible. On this basis, the Genesis accounts of creation, of the origin and history of man, if literally accepted, must seem in decided conflict with the findings of science. To the "Fundamentalist's" habit of mind, especially the Genesis record authorita-

tively denies the testimony of science generally with reference to the processes of creation, the origin and antiquity of man as set forth in geological and anthropological research. To this mind, the Genesis record is simply bald prose history, and it utterly sweeps aside the scientific findings of creation, including the whole Evolutionary philosophy.

When Genesis was written, the simplest mechanism of the universe could be but most limitedly and crudely understood. There was no remote conception of a cosmic cosmology, of a geological evolution of the earth, or of the possible antiquity of man upon the planet. To certain types of mind it does not seem to occur that the Bible could never have been designed as a scientific text-book. The absurdity of anticipating modern scientific findings of nature in the age when Genesis appeared seems entirely overlooked. It will not, however, be generally rated as a presumptuous guess that science is likely to survive, that its ever-growing and overwhelming testimony con-

cerning the creative processes will be generally accepted by intelligent minds, and that it will triumphantly assert for itself an ever-widening and beneficent sway in the coming civilizations.

That there is, and can be, no real conflict between Genesis and science is coming increasingly with intelligent minds to be regarded itself as a scientific conclusion. The Bible itself has come, especially within recent decades, to be one of the most fruitful subjects for scientific investigation. Under the search of scientific study, guided by an inductive philosophy, floods of rationalizing light have been poured upon the whole field of ancient literatures, the Bible included. It is safe to say that the backgrounds, historic environments, dates of production, and the purposes of the Biblical literatures were never so perfectly known as to-day. By most validly expert and reverent scholarship the Bible is now rendered a better understood volume than ever before in the centuries.

A scientific construction of the Bible,

however, leaves no rational room for conflict between sane religious and scientific philosophies. It clearly appears that the writers of Genesis in seeking answer to the insuppressible human quest for origins, made free use of Semitic folklore stories, as the sources of their own most impressive conceptions of creative origins. These stories were born of polytheistic thought, but they were theistically revised in Genesis. They were the poetical creations of anciently remote pagan thought, not however to be treated as history. In their Genesis use, they are to be construed as a reverent creation of imaginative genius, a beautiful Hebrew poem of creation.

Ascertained truth is always revisional of traditional conceptions. It must be conceded that resulting from the new Biblical scholarship, some age-long and cherished theories of inspiration have been perforce abandoned in all circles of scholarship. This, however, is far from meaning that in any enlightened appraisal, the Bible is in any true sense of lessened value as a record

of Divine movements in the human world. In the words of Lord Balfour, "Inspired the Bible certainly is. Infallible in the sense commonly attributed to that word, it certainly is not." The Biblical literature sprung from the life of its own day. Much of it had its source in mountain-top interviews of elect men who, like Moses on Sinai, talked face to face with God. If this literature bears the stamp of timeless genius which still feeds the best inspirations, this must be accepted as the credential of its permanent value as a divine revelation to mankind.

Chapter III

Science and Moral Values

Science in the world of natural phenomena has earned for itself an authoritative voice. Its mastery, within its own limitations, in the realms of natural law will luminously and beneficently widen till the very desert-places of earth shall bloom and fruit in blessings for mankind.

It must however be said that material science does not, and cannot, deal with the higher human values. This view must command the assent of true science as well as of religion. Dr. Robert A. Millikan, easily a foremost scientist, has repeatedly declared that Religion and Science hold in themselves the two supreme interests of human study and pursuit. Though himself distinctly a life-long scientist, he does not hesitate to assign preëminent value to religion.

He also asserts what seems to him altogether obvious, and something undisputed by thoughtful men, that there is, and can be, no conflict whatever between science and religion, when each is correctly understood. Dr. William North Rice, eminent as a geologist, tells us there can be no contradiction between science and religion, as there can be no collision between trains running on parallel tracks. It must be increasingly impossible in the progress of rational observation to doubt that religion and science, while distinct in sphere, can be other than coördinate and harmonious departments in the universe of truth.

An inferential illustration of the tacit acknowledgment of the inability of pure science to deal with supreme moral and spiritual problems is found in a really great book, *The Nature of the World and of Man,* written by sixteen professors of the Chicago University. This book perhaps sets forth more fully than any other recent publication the latest findings of science. Yet, it is noticeable that in the analytical

index covering all its papers, there is never once mentioned such words as: God, Christ, Religion, Conscience, Morality, Holiness, Sacred, Prayer, Love, Philanthropy, Immortality. I cite these omissions not as a criticism of the book in its own sphere, but as inferential evidence, at least, that its authors do not recognize it as a legitimate function of science, *per se,* to philosophize concerning supreme moral and spiritual problems. It has doubtless too often happened that, as the shoemaker is not content to stick to his last, so men labeled as scientists cease to be scientific when they attempt general philosophy. Some such have very likely been authors of all sorts of materialistic theories of even life itself.

It is not an unfamiliar fact that some schools have assumed that electrized atoms, chemical affinity producing molecular and colloidal combinations, and perhaps some other equally unknowing matter, all in gratuitous blend, have exclusively given birth to intelligent and moral life. Here, one day, a combination of mindless ingredi-

ents; tomorrow, from this same combination, the birth of Man! If such assumption were not so obviously Munchausen in character, it would indeed seem the crowning miracle of nature. Just back there, a little combination of lifeless materials, not one of which has ever given slightest evidence of self-intelligence, is made the creative source of all superlative genius, of masterful inventions, of the Greek tragedies and Shakespeare, the supreme epics, the Transfiguration and the Sistine Madonna, and all other creations of the human mind!

"And yet—
to hear
Those wittols talk, you'd think you'd but
to mix
A bushel of good Greek letters in a sack
And shake them roundly for an age or so,
To pour the Odyssey out."
—(Alfred Noyes)

Apropos to this general thought, Bruce Barton, in his recent book, *What Can a Man Believe?* says: "To my finite mind God

is inconceivable. A Divine Intelligence is beyond my meager comprehension, and as for the Divine Plan, I do not see what it is; but I know men and women are intelligent, and to believe that an unintelligent universe has produced something greater; that molecules of matter, combining through the ages, have evolved into the mind that wrote Shakespeare's sonnets, or fashioned the statues of Phidias, or composed Mozart's Minuet, or led Jesus of Nazareth to die on the cross rather than compromise—this to me is absurdity. I cannot accept it. It is far easier, far more reasonable to believe that all intelligence is somehow a part of a Great Intelligence; that because I think, God thinks, because I plan, He plans."[1]

But there is still another novelty wrapped up in this materialistic hypothesis, and that is of a mind thus born having ability to stand aside and to pass analytical and philosophical judgment upon the processes of its own evolution!

[1] By permission of the Bobbs-Merrill Company.

Concerning the behavior of material objects, as also of nervous reactions of physiological systems, a mechanistic philosophy has much to commend itself to intelligence. But when such philosophy assumes to account for life, intelligence, the moral qualities and affections, it is utterly without authority. Its claim can have no standing in the final court of reason. On the same grounds, a behavioristic psychology may be granted a legitimate place in the human mechanism. But when this same psychology assumes to give adequate accounting for man's affectional, intellectual and moral life, it can only be classed as a beggar of great questions, a false claimant to territory not its own.

Doubtless as arising from a wide diversity of claims, there is a chance for much uncertainty in the popular mind as to just where in this general field the truth really lies. The best that most of us can do is to place final reliance upon the verdict of what must be counted as the most authoritative thought. In a day of great and growing

psychological search, many voices appeal for a hearing. A great book entitled—*Science, Religion and Reality,* has recently appeared. Its purpose is to state in the light of most recent knowledge the fundamental, and, so far as may be, the inclusive relations between religious and scientific truth. The discussion takes wide range. It is conducted by acknowledged masters in university scientific scholarship. It is significant that in the ten essays of this volume, representing each a department in religious, philosophic, or scientific thought, there is a unanimous verdict that in the realms of mental and moral life a mechanistic philosophy, or a behavioristic psychology, are without authority. Dean Inge commits himself to this statement: "Since the attempt to explain mind materialistically and life mechanically appears to have failed, nothing remains but to explain nature spiritually."

Science functioning alone gravitates to a monistic philosophy. It seems so necessitated because it deals exclusively with phe-

nomena confined to material realms. Materialistic science could claim no undisturbed kingdom of its own, if it were to admit that beyond the boundaries of its own search, there exists a transcendent intellectual and spiritual world. Hence any science that claims adequately to account for universal phenomena is in a way under bonds to exclude moral and spiritual values from place under its methods. Its instinct of self-preservation makes it intolerant of anything like a dual universe.

Yet Lord Balfour is forced to a different conclusion. He thinks a materialistic attempt to set limits to reality "must always be the most hazardous of speculative adventures. To do so by eliminating the spiritual is not only hazardous but absurd." He says: "In the present state of our knowledge or (if you prefer it) of our ignorance, we have no choice but to acquiesce provisionally in an unresolved dualism. Our experience has a double outlook. The first we may call material. It brings us face to face with such subjects as electricity, mass,

motion, force, energy, and with such manifestations of energy as ethereal radiation. The second is spiritual. The first deals with objects which are measurable, calculable, capable (up to a point) of precise definition. The second deals with the immeasurable, the incalculable, the indefinable and (let me add) the all-important. The first touches the fundamentals of science; the second is intimately connected with religion. Yet different as they seem, both are real. They belong to the same universe; they influence each other; somehow and somewhere they must be in contact along a common frontier."

In general, a distinction between scientific and spiritual values may be fairly well indicated by the terms "quantitative" and "qualitative." Natural science deals largely with things characterized by bulk and visibility, and which can be quantitatively measured by mathematics, chemistry, or by laboratory methods. Spiritual values do not lend themselves to such treatment. They are not of the physical order. They

are subject neither to telescopic nor microscopic discernment. But their universality, their actuality and quality are such that the universe without them would be nothing better than a moral Sahara. The real structures which give value to civilization, the affections between husband and wife, the mutual love between parents and children, the nurture of character, the commanding ideals of social purity which keep the fountains of society clean and sweet, the quality of trustworthiness as between men, business honor and integrity, industrial justice, indeed all the fine inspirations which give incentive to social, intellectual, and moral excellence—these are the imponderable, invisible, and chief values of human life itself. They moreover subordinate and coördinate into themselves all lesser values which science can contribute to life. But science without these, at its best, would be powerless to create even a tolerable world.

Chapter IV

The Search for God

THROUGH all history, God, in some form or another, has been a very chief concern in all human thought. The search for God was never more urgent, intense, and universal than today. In general knowledge the mind of man was never so knowing as now. Science has carried its revealing search-light into every department of nature. Knowledge of the material world has been increased a hundred-fold within most recent generations. Psychology of mind was never so searching and microscopic. But science, so far from bowing God out of the universe, has only served to rationalize and to make more imperious the human quest for Divine knowledge. Widening knowledge only makes more distinct the narrow island outlines of humanly known

truth. Its brightest rays are lost in infinite realms of outlying mysteries. Human knowledge, at its best, is but a most limited proprietor of nature's limitless wealth. In the infinite spaces lie unnumbered and unexplored provinces of truth and mystery. The infinities over which God alone can have both vision and supervision never so overwhelmingly impressed and oppressed the human mind as today.

The religious conception of God and the search for Him have been greatly reënforced in these latest days by increasing philosophic insight into life and a widening scientific knowledge of life itself. Enlarged knowledge has obviously carried investigating thought far on and away from the earlier religious crudities of the race. The primitive historic conceptions of God, or gods, were awakened in the human mind in the well-nigh total absence of rational philosophic or scientific knowledge. They were the creations largely of a superstitious imagination. This admission, however, in no way discredits religion as a divinely im-

planted instinct in the human soul. It only emphasizes the fact that we cannot measure the values of evolving principles by their initial or rudimentary manifestations. Religion, like other fundamentals in life, comes to rationalization and insistent verification because with growing knowledge its claims upon life are increasingly discovered. As verified in the experience of multitudes, Religion puts a transforming touch upon the entire nature, intellect, heart, conscience, and will, thus asserting itself as an ennobling and purifying force which registers as of highest value to life itself. Religion, in no vital respect, appears as a lessening force because of man's growing intellectual enlightenment. It follows that this fact must apply equally to the human quest for God.

The assumption of God challenges human thought with supreme questions. It cannot be denied that the universe presents many phenomena which can at least be plausibly accounted for on the assumption of an intelligent, purposive, and sufficient final Cause. The unending controversy between teleolog-

ical and mechanistic theories center around this question. It would seem rational to assume that, if in the study of outward nature mind discovers a handwriting of intelligence, such as speaks to its own understanding, then, such thought can but infer that this response of nature to itself must certainly imply a common creative and intelligent Source for both nature and itself.

John Stuart Mill, though a man of imperial intelligence, and a man of sceptical philosophy, was unable to resist the force of creative design in nature. He says: "I think it must be allowed that, in the present state of our knowledge, the adaptations in nature afford a large balance in favor of creation by intelligence."

George J. Romanes, himself a foremost thinker, discussing causes of adaptation in the organic world, says: "The more ultimate question arises, How is it that all physical causes conspire by their united action, to the production of a general order of nature? It is against all analogy to sup-

pose that such an end as this can be accomplished by such methods as those, in the way of mere chance or the fortuitous concourse of atoms. We are led by the most fundamental dictates of our reason to conclude that there must be some Cause for this coöperation of causes."

Huxley himself conceded that the teleological and mechanistic theories of nature are not necessarily exclusive each of the other. He says: "The teleologist can always defy the evolutionist to disprove that the primordial molecular arrangement was intended to evolve the phenomena of the universe." He admits that matter is inconceivable apart from mind, while mind is not inconceivable apart from matter. Thus, he at least leaves a door ajar for belief in the creative primacy of mind, of spiritual causality, in the world of phenomena.

Matthew Arnold, who would seem to have much confidence in the inerrancy of his own judgment, has given lasting currency to the expression that in the universe,

"There is a Power, not ourselves, that makes for Righteousness."

Even Herbert Spencer, speaking of final causes, declares for "An infinite and eternal energy from which all things proceed." He quite fully recognizes an efficient Power behind all phenomena, without which they themselves would be unthinkable. While assigning causal efficiency to this power, to the power itself he gives the title—"Unknowable." The keen-minded philosopher, F. H. Bradley, said of Spencer and his kind that "they call the Unknowable God only because they don't know what the devil else to call it."

Spencer fully admitted the philosophical necessity of assigning the phenomenal order of the world to a cause to which he did not see his way clear to ascribe personality. He seemed impressed that this "Unknowable" cause of creative power and transcendent intelligence, might itself be far above all our conception of will and intelligence as manifest in human personalities. In a late writing, he says: "Unexpected as it may be

to most of my readers, I must assert that the power which manifests itself in consciousness is but a differently conditioned form of the power which manifests itself beyond consciousness. The conception to which the explanation of nature everywhere tends is much less that of a universe of dead matter than of a universe everywhere alive."

While Spencer is generally thought of as the philosopher of agnosticism, his own thinking brought him finally to positions which, in vital respects are not far alien to a spiritual interpretation of phenomena. While he names this Cause—"the Unknowable," it is also true that Christian philosophy lays no claim to a satisfactory discovery of God's character and being through mere scientific demonstration. Spencer never in heart committed himself, so far as known, to the Christian experimental method of knowing God.

We are living in a universe of phenomena. Concerning phenomenal appearances, two questions are insistently urged: the one as to the "how"; the other as to the "why."

The how, the method of manifestation, is the one of which science is in supreme quest. The why, the causal, the purposive, is a question which awaits the answer, not of science, but of philosophy and religion. In these contrasted relations, the latter is a question which rises transcendent above all the knowledge or wisdom of a mere science of nature. It should not be necessary here to reëmphasize the fact that the imperative "why" is in no way discordant to, but appropriative of, the ministries which science may render in its own sphere.

Concerning the "why," two general views contend for the field. In philosophical terms these views may be named as the Teleological, the purposive: the other, the Mechanical. The one is that of a spiritual philosophy; the other that of a materialistic sufficiency. These two philosophies stand pitted against each other. In their respective positions each of these philosophies is under necessity of some accounting of the why of universal phenomena. The Theist posits God as supremely causative and pur-

posive. The materialist does not go behind nature's phenomena to ask for either cause or purpose. He considers nature as automatic, as inherently sufficient for its own phenomena. Both systems alike will always be challenged to give a rational defense of their fundamental premises.

I suspect that it is not much of a hazard to assume that no stage of knowledge can arrive, when it will not be a difficult problem for materialism to furnish a convincing theory as to how life with all its wonders can proceed from non-living matter, such matter itself unacted upon by an agency outside of itself. The assumed process itself is one not familiar even to intelligent observation. There was one moment in scientific speculation of very tense interest when some laboratory announced the probable demonstration of the "spontaneous generation" of life. The sensation, however, was only for a moment. Laboratory processes have made great discoveries since that hour, but spontaneous generation of life from un-

living matter keeps modestly in the background.

Materialism may divert itself by selecting the electrized atom, or the series all the way up through molecular and colloidal combinations, plus the action of chemical affinity, and assuming that these in one or another self-isolated forms of combination will give birth to living matter. But this assumption, however interesting, is likely to remain an unproven hypothesis. If these, or other non-living products of nature, are entered into and acted upon by creative intelligence, life thus resulting, this view would neither surprise nor shock the reason. It would harmonize with the immemorial observations of mind concerning the genesis of life itself.

As the human mind is constituted, it quite transcends its comprehension to understand how non-living and unaided natural agencies can produce life, how non-intelligent matter can beget thought, how the unknowing and non-moral can be the parent of conscience, of the moral and spiritual nature

of man. All this is to confront the most enlightened reason with an insoluble assumption.

The limited reach of the human mind toward causal origins must promptly be admitted. The hypothesis of an Almighty first Cause, purposive, righteous, and adequate for directing the universe to ultimate intellectual and moral ends will always transcend the measurement of man's mind. Yet as a premise satisfying the demands of a rational philosophy of creation, it is not likely to yield to any substitute, much less one invented by a purely materialistic philosophy. As to sympathy with, or acceptance of, this hypothesis in individual minds much, of course, will depend upon the intellectual bias or moral tempers of persons, or of schools of thought. But in the general intelligence of the age, the spiritual hypothesis of the universe receives such overwhelming moral support that none but alien and unreceptive minds will be disposed to treat it other than with thoughtful consideration.

"God is not dumb, that He should speak no more;
If thou hast wanderings in the wilderness
And find'st not Sinai, 'tis thy soul is poor;
There towers the mountain of the Voice no less,
Which whoso seeks shall find, but he who bends,
Intent on manna still and mortal ends,
Sees it not, neither hears its thundered lore.

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thunders' surges burst on cliffs of cloud,
Still at the prophets' feet the nations sit."
(Lowell.)

Chapter V

Evolution

Evolution, as a philosophy, has probably provoked more stormy controversy than any other single subject which has challenged modern thought. In some of its fundamental concepts, it is not new. It is as old as Grecian thought. In one form or another, it has found expression in all periods of philosophic thought.

In the popular mind "Darwinism" is thought to be a close synonym of the Evolutionary Philosophy. This view, however, is a good deal apart from the real fact. This statement must not be construed as in any sense a disparagement of the genius and lofty greatness of Charles Darwin. He was *par excellence* the peerless prophet of modern Evolutionary Philosophy. His first-hand survey of nature, his wonderful

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discernment of natural processes, his coördinated classification of nature's methods, his tireless industry, his inexhaustible patience, his personal humility, his loyal pursuit of truth, his transcendent achievements —all declare him as an exceptionally elect character in the world's Hall of Fame. His was undoubtedly the most epoch-making mind of the nineteenth century.

Yet, like all pioneer prophets of great dispensations, Darwin neither saw nor stated all the deductions to be built upon the great foundations which he so firmly laid. Prophetic in insight, he nevertheless missed seeing some of the vital inferences to be drawn from his chief premises. Not all of his own tentative positions are now approved in scientific thought. It is to be remembered that since the issuance of his revolutionary book, *The Origin of Species,* nearly three-fourths of a century have passed. Within this period the scientific laboratories of the world have been critically testing the merits of his theories. It would be a wonder little less than a miracle,

if his extended views and personal inferences concerning nature's processes, as scrutinized under a thousand search-lights, should be accepted without revisional challenge. Such has not been the case. Darwin laid the foundations of the Evolutionary Philosophy and wrought with the wizardry of genius. But since his day a host of scientifically trained minds have rewrought upon his foundations, with the result not only of making needed revisions to some of his inferences, but also in giving an ever-widening and marvelous application of the evolutionary principle in innumerable ways, of which probably Darwin himself never dreamed. One result is, that "Darwinism," though standing like a rock amid ocean surges, cannot now be accepted as a complete synonym of the Evolutionary Philosophy.

The probability is that this philosophy itself is still but in the infancy of its history. The marvelous fact is that with but negligible exceptions, it holds sway today over all the seats of scientific learning

throughout the world. I myself present no claims as a scientific authority. But venturing to class myself as a rational and receptive student, sitting at the feet of the world's authoritative masters in science, I acknowledge myself in possession of no data which would afford me a sense of self-justification, in denying the validity in general of the evolutionary principle. In saying this, I see no reason for committing myself to a theory of a purely materialistic evolution.

The controversy around the Evolutionary Philosophy is waged by the same antipodal forces, indicated in preceding chapters, namely, the materialistic as opposed to spiritual, mechanistic as opposed to teleological, interpretations. A significant change in the direction of thought is indicated by the decadence into which such eminent teachers of a generation or more ago, as Spencer and Huxley, have fallen. In their day they were eminent champions of a materialistic philosophy. Since their time there has been a decided trend in scientific thought toward a Theistic evolution.

Such foremost thinkers in theological, philosophic, and scientific circles as Rudolf Eucken, Adolf Harnack, Dean Inge, C. Lloyd Morgan, J. B. S. Haldane, and Lord Balfour, abroad: Robert Andrew Millikan, Henry Fairfield Osborn, and David Starr Jordan, in America, to mention only a few names, are all Theistic evolutionists, believers in God, "On Whom all evolutionary processes ultimately depend."

A manifesto, put forth in 1923, carrying the signatures of thirty-five representative Americans from leading departments of science, closes with the following paragraph: "It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers." Evolution, seen intelligently and without prejudice, so far from

displacing or disparaging God, infinitely magnifies the wonder of his creative processes. It collides in no way with vital Christian doctrines. It relates only to a mode or method of creation.

In common with other standard sciences, it doubtless conflicts with a non-poetical rendering of the Genesis narratives. Astronomical and geological cosmologies and archaeological discoveries, lend themselves to such an intellectual conception of creation as is furnished in evolutionary teaching. When it comes to the real question as to whether the scientists or the Hebrew writers are the most authoritative interpreters of nature, there will come from the seats of valid scholarship but one answer. The Genesis narratives of creation, as already indicated, come from much older sources than themselves, and belong to a pre-scientific age. And yet it must be said that they stand against the loftiest backgrounds of ancient thought, and are the vehicles of sublime Theistic lessons, and may justly be classed as the noblest of ancient psalms of

creation. This conviction is so surely entrenched in the findings of modern scholarship and knowledge as to require here neither apology nor defense for its statement.

It might be truly said that science is still in the early morning of its development. But, it is one of the most prophetic mornings of history. This young science has appeared upon world-scenes, carrying the searchlights and the mechanistic furnishings for the widest explorations of nature. It has both telescopic and microscopic vision. By its experiences and its cultures it has earned the rank, as against all competition, as the one peerless expositor of nature's processes. It is indeed historically young, but in its youthful vigor it has smitten into the dust hordes of time-ridden superstitions, installed itself as the rational censor and reconstructor of world-histories, substituted large and sane constructions for nearly all ancient theories of the universe, extended triumphantly man's analytical search into the hitherto unmeasurable immensities, dis-

covered beneath our feet microscopic universes of infinite wonderment. And still, it is but morning for scientific achievement!

We must remind ourselves that not all who are labelled as scientists are themselves wisely scientific. In the nominal ranks of science, as in religion, there are narrow and falsely opinionated persons. Dr. Millikan frankly tells us that "science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real rôle which it plays in human life by men who lose sight of all spiritual values, and therefore exert an influence upon youth, which is unsettling, irreligious, and sometimes immoral."

I can quite understand how a man thoroughly imbued with traditional, but unscientific, religious beliefs, might be quite vehement in denunciation of a science which invades his cherished views. The new situation is baffling to him. As Father Jasper, he metaphorically at least, believes that the "sun do move" around the earth; and is ut-

terly without suspicion that a little knowledge, in which he is sadly lacking, would correct his ignorance. He may be stubbornly sincere and his moral integrity unimpeachable; but he lacks the furnishing for either philosophical or scientific discussion. And yet, every man ought to have a fair chance. Solitary thinkers have sometimes changed the course of history. We occasionally meet a man who seems to be obsessed with the idea that he has destroyed root and branch the premises of the Evolutionary philosophy. For sake of argument, let it be conceded that he is right. There may be one chance in a million that he is right. But in such event, who is prepared to estimate the greatness of such a man? He proposes to face the entire scientific world, to reverse its opinions, and to destroy the very foundations on which science has erected the most phenomenal philosophical structure of the ages! Beside such a performance, the fabled labors of Hercules were play for children. The man who could achieve such a result would instantly

become a supreme wonder of history. We may help ourselves partially to some estimate of his peerless genius, perhaps, by assuming that he devotes his energies to some professional pursuit. Suppose that he were a musician. He would be seen in this art without historic peer. He would put both Beethoven and Wagner under complete eclipse. If he were a fiddler, he would surpass all dreams.

"He could fiddle a coon from a mile-high tree;
He could fiddle a whale from the bottom of the sea."

But until the shadow of some such character falls across my path, as a matter of rational decision, I can but ally myself with some form of evolutionary thought. Evolution though yet in infant dress, has won for itself an invincible place in fundamental philosophy. It is emerging in reverent thought as the most luminous revelation of God's methods in nature. Its expounders

dwell upon all the lighted heights of the world's learning. A Theistic conception of evolution can work no injury to a sane Christian Faith. It rather expounds and enriches with infinite meaning the mental outburst of St. Paul when he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Chapter VI

Law and Freedom

Under the caption of this chapter I shall make no attempt at solution of the age-long puzzle which has been constructed on the basis of God's foreknowledge in relation to man's freedom of will. I am not sure that somewhere in the assumption there does not lurk a hidden fallacy which makes the whole construction much of a fiction. Nor am I much concerned with any mechanistic theory which would practically subject life to a deterministic fatalism. The idea that man, including all his activities, is a mere automaton, played upon and controlled by stimuli not directed by his own volitions, impresses me as an absurdity. In any event, men do not practically plan the conduct of life on such a philosophy. Man finds himself addressed by two opposing motives: the

one apprehended as right, the other as wrong. If he decides for the wrong, unless his conscience is atrophied, he carries in his own breast an accusing witness against his decision.

The most vociferous fatalist, if a bandit breaks into his house, violates his home, and steals his goods, will judge the bandit as a responsible criminal. Psychologically, men proceed on the assumption of their power of decision as between alternative motives which may appeal to their interests. They hold themselves, not fate, responsible for the results of their choice.

Law, to many minds, seems incompatible with freedom of action. This is largely because they do not properly conceive the necessary limitations of normal freedom itself. A legitimate freedom must always be exercised within the limits of law. Freedom and license are not synonymous terms. License is anarchy. Legitimate law means order, life, health. License is the self-destruction of freedom. Law marks both the limits, and the frontier protections, within

which freedom may roam at large in full exercise of all its inventive genius.

Concerning a true conception of law, with its diversity of application, there is doubtless room for much misunderstanding and confusion in the popular mind. The "Laws of Nature" is a very common phrase. It is easy to think of this phrase as covering a wide and varied series, tantamount to so many statutory enactments of human legislation. Statute laws of the courts, at best, are but formal and literal statements attempted for some guidance in the administration of justice. Natural law stands in wide contrast to this conception. It is a phrase accommodatively used to express methods of orderly procedure and regularity, which science discerns in nature's behaviour. Perhaps there is no definition of "Natural Law" more fitting than that long ago given by Augustine: "It is simply an expression of God's habits in nature."

Natural law not only governs the relations of inert matter, its infinite adaptations apply as well to all orders of organic being. Order

and regularity indeed appear in all the distinct departments of nature, but nature as a whole admits of infinite combinations from which may spring products of immeasurable variety. Science builds itself largely upon wide generalizations, such as a universal uniformity of law, an absolute conservation of energy, throughout the universe. Fundamentally, these generalizations may be valid. But practically, science does not seem much to expound the unmeasured freedom of action, both by Divine and human agencies, which may take place within the infinite realm of regularity.

The fact for emphasis is, that there is no department of life which does not come under the sphere of, and which may not be safe-guarded by what we accommodatively mean—however various its application—by the term "Natural Law."

Concerning the vital conditions of physical health, nature is a Sinaitic law-giver. There is an evil physical heredity. This is an ancestral sin against posterity. The physical body is a sensitive structure. It

can only be safely placed in charge of a skilled and vigilant care-taker. The human body, as something in itself most sacred, should be kept immune from all profane abuses. Sins of the race against the body have been legion. They have filled the hospitals and sanitariums of civilization with invalidism. Parental ignorance of, or failure to practice, the health-laws of infancy, results annually in a frightful childhood mortality. Insanitary methods of living, enslavement to evil appetites, licensed indulgence of lust, reckless exposure to contagion and disease, an overprodding of the body's vital energies—these, and innumerable other violations of sanitary law, have swept more lives into premature graves than all the ravages of war, pestilence and famine combined. Nature makes upon all mankind most imperative demand for physical righteousness.

Nature's rules for correct thinking are widely written. Thoughts are the artificers of character. "As a man thinketh in his heart, so is he." Carlyle says: "Thought is

parent of the deed." It is more than this. While thought precedes and suggests action, good or bad, it also writes its own qualities on the tablets of character. Evil thoughts are vicious companions. Goodspeed translates St. Paul's words to the Corinthians: "Do not be misled. Bad company ruins character." But evil thoughts are the common exchange of bad company. Ideal moral character is a sensitive structure. It cannot survive in any kind of sympathetic fellowship with evil associations. The very quality of its vision will be blurred by the slightest blend with evil motives. It is the pure in heart alone, who have the clearest visions of God and of soul-purity. The harvest of evil thinking and of evil doing is sure to be reaped in a destiny. No measure of personal talent, even to genius, can avert the consequences of an evil life.

Lord Byron was unquestionably a transcendent genius. But he was a misanthrope, a social anarchist, in morals a debauchee. He practiced the creed of a libertine. He died young. On his thirty-sixth and last

anniversary he uttered his lament on life in the following:

"My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!

The fire that on my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its blaze—
A funeral pile.

The hope, the fear, the jealous care,
The exalted portion of the pain
And power of love, I cannot share,
But wear the chain."

In Tennyson's "In Memoriam," an undying literary tribute to the dearest friend of his college days, the Laureate describes a moral character greatly in contrast to that of Byron. Arthur Hallam also died young. He was highly gifted, finely cultured, pure in life, and, whatever intellectual difficulties

confronted him, he always aspired to the morally best. To the Poet's Sister, herself early betrothed to young Hallam, Tennyson says:

"You say, but with no touch of scorn,
Sweet-hearted, you, whose light-blue eyes
Are tender over drowning flies,
You tell me, doubt is Devil-born.

I know not: one indeed I knew
In many a subtle question versed,
Who touch'd a jarring lyre at first,
But ever strove to make it true;

Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them; thus he came at length

To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone,

But in the darkness and the cloud,
As over Sinai's peaks of old,
While Israel made their gods of gold
Altho' the trumpet blew so loud."

Individuals, communities, and nations, are alike within the inescapable grip of law. Their health and perpetuity are finally and absolutely conditioned upon their loyalty to law. The Roman Empire was doubtless the mightiest of history. Her structure was thought to be imperishable; her dominion prophetically as enduring as time itself. In her earliest life there was the vigor of healthiest youth, coupled with superior national morality both socially and politically. It was in this period that she took on the prowess of vital political and moral strength, which really gave her so long tenure of life. But with widening

dominion and the accumulation of vast wealth, there came over this apparently invincible Empire an inundation of enervating luxury and of unspeakable moral corruption, which sapped the sinews of her mightiness, and utterly weakened the very morale of her existence. And so, this nation which had conquered the world, and had given laws to civilizations, whose steel-like solidity was thought to be impervious to all destructive forces, was so weakened by the eating canker of its own moral degeneracy, as finally to be bludgeoned to her death under the club-strokes of barbarian vandals. The forces that govern the stellar systems are not more dynamic than are the claims of moral law in all its realms. No nation was ever so buttressed in invincibility as to afford its defiance of moral law.

Nature is a stern school-master. The infant, however mothered, must learn at cost many severe lessons of trial and failure before it acquires command of its physical forces. Before it can walk, and leap and run, it must learn to adjust itself to differ-

ing levels of surface, to learn much of the resistance of surrounding objects, and by degrees to coördinate its bodily movements in adjustment to environment—and all at the expense of many downfalls and bumps. An autonomous lesson of adult life is, that most practical conformity to nature's demands is the price which must be paid for life's highest harmony and success.

In the realm of thought and creed, nature is most exacting. It is satisfied with nothing short in belief save strict conformity to fact, to truth itself. This is the supreme lesson which science has to learn in every step of its progress. Science can get no response from nature save as it learns to verify its own hypotheses by nature's standards. Nature never makes compromises with mere speculative fancies. It casts ruthlessly a thousand labored hypotheses upon its waste heaps. Its mandate is: Conform in thought and knowledge to my inhering truth, else be a vagrant and a tramp in the scientific world.

It is often said: It does not matter so

much what a man believes, if he is only sincere in what he believes. Nature is a stern repudiator of such a sentiment in its every feature. A wrong premise never puts thought on the trail of nature's truth. In nature's pharmacy every ingredient must be correctly labeled, and the dispensing clerk must make no mistake in mixing his prescriptions. Sugar and arsenic may superficially appear as similar the one to the other. One can eat sugar with impunity; but if he mistakenly takes arsenic, he is a dead man notwithstanding his sincerity. So right down the whole myriad category of natural law, nature makes no compromise of its principles.

On its minute or its most amplified spaciousness of scale, nature yields no revelation of itself, save as inspired and laborious search discovers its real secret. It was an intuition of John Kepler that planetary motion must be under direction of some supreme, but as yet unidentified, law. As if ordained for the task, he applied himself to the discovery of this law. It was a long

and baffling labor. He tried one hypothesis after another, and through a long series, only to fail in solution of his problem. It was only after the tireless vigils and toils of seventeen long years, that Kepler, as by an inspiration, formulated the compelling hypothesis. In an exultant rage, he exclaimed: "The die is cast, the book is written, to be read now or by posterity, I care not which. It may well wait a century for a reader, since God has waited six thousand years for a discoverer." Kepler, never wearying, never relaxing, hounded the very skies until he was able to translate to himself the triple law of planetary motion. He passed into history where he will forever remain laureled with the title: "The Great Legislator of the Heavens."

The wondrous other side of the all-embracing fact of Divine law in nature is the unmeasured spaciousness for the free action of man's creative genius within the limits of this law. When God installed man in nature as an intellectual and moral being, he ordained this new being to a sub-creatorship

and lordship over nature itself. This being, made in diminutive pattern after God's own likeness, God took into partnership with himself for the purpose of supplementing and forwarding nature's creative processes. God literally crowned him with glory and honor, making him to have dominion over the works of his hands; putting all things under man's feet: "all sheep and oxen, yea, and the beasts of the field, the birds of the heavens, and the fish of the sea, whatsoever passeth through the paths of the seas."

The basic distinction between God's creative function and that of man is, that God is exclusively the Author of all cosmic law. In a strict sense, man is never the originator of law. He achieves his creative work under laws which he discovers as already existing in nature. God alone is the supreme adjuster of the gravitations which hold suns and systems in the harmonies of majestic order. He has endowed the atom with electric force, making it a very seat of cosmic energy; he has ordained all the affinities of natural law, atomic, molecular, colloidal,

chemical. He is the Author of life in all its forms, placing man at the end of its long series as the crowning product of his creative purposes. In all this immeasurable cosmic process, man has had no originative function. But the entire world of nature itself is arranged as an infinite theater for the free exercise of man's creative ingenuity.

The achievements of man are passingly wonderful. God turned man loose upon the earth with a natural vision which permitted him in the clearest night-skies to count not more at most than about two thousand stars. Within strict conformity to a law of optics which man discovered, he has invented implements which extend his vision into infinite depths of space. The few stars observed by his unaided eye are now literally multiplied into billions. What originally seemed to him as a near overhanging canopy of the heavens, decorated with the sun by day and with the moon and stars by night, set as a guidance for human feet—all these nearby frontiers of creation he has literally annihilated. He now photographs

suns and systems, buried so deep in space, that their light-rays, speeding at the amazing rate of more than 186,000 miles in every second of time, literally require a million years to reach our earth. In the light of such revelation, man actually studies ancient universes as they were a million years ago. Not only so, but by a wizardry of his invented optics, he is able to analyze the very substances of most distant suns, and to demonstrate that the immeasurable universe of matter is under the harmonious dominion of "one God, one Law, one Element."

All this is but one side of the shield of man's discoveries of nature. With his invented extensions of vision, he has discovered at his very feet new microscopic universes. In spaces so minute as to be forever unseen by his unaided vision, man has discovered myriad centers of atomic energy, each holding in leash its planetary family of electrons. These microscopic worlds of unimaginable numbers are now the subjects of familiar scientific knowledge.

The Rutherfords, the Moseleys, and the Millikans have brought to light the very seats of cosmic energy from realms long invisible.

Niagara is a marvel of nature. For indefinite ages, its roaring floods have leaped its heights, rendering no service to man save as a spectacular wonder. It has carried down in its course what would seem a vast volume of lost energies. And such, were it not for man's lordly genius, would be its unending history. But man lays his engineering sceptre upon the forces of this mighty Niagara, and harnesses them to his own purposes. Presently, the machinery of great industries are in movement, the wheels of transportation thunder along their appointed tracks, and the nights of a hundred cities are flooded with electric lights.

The engineer constructs bridges across rivers and ravines, which sustain the rush and burden of a nation's commerce. He drives his trains triumphantly over mountain grades and across continents. He has learned the secret of bird-flight and speeds

his mid-air journeys over all seas and under all skies. With his ocean cables, his wireless telegraphy, and the more recent radio, he has converted the globe into a whispering gallery, bringing London and New York into conversational nearness to each other. Science has taught us how to preserve the very vocal tones both of the living and the dead. Death silenced Caruso's lips years ago, but in home-parlors, we can still listen to his magical song. Man seems to be acquiring a kind of omniscience for himself. All nations are his neighbors.

A basic fact in all this is, that the human inventor violates no law of nature. In all his art-creations, he has to conform to the letter with every demand which natural law makes upon his enterprise. There can be no successful art without strict conformity to natural law. The secret of man's creative art is his acquired skill in so combining nature's laws that they conspire to serve his inventive purposes.

Thus invention works in harmony with cosmic law, in innumerable ways serving

civilization, while anarchic license, a treason against nature, stalking all history, forever fails to render to its dupes the values of its promise. It would be alluring to enlarge upon the inventions of man's genius for about every department of human needs; but the possibilities of man's creative art seem to be absolutely without limitations. He has the freedom of a domain which stretches from his very feet to unknown frontiers. There seems no realm in space so remote as to lie beyond exploration by the human mind. Nature is forever extending its boundaries upon human vision. Still, all the great outlying realms, as yet awaiting exploration, are crammed with potentialities for the extension and enrichment of future art. An observation of most significant meaning is: that human art is appropriating and developing all the potential values of the cosmic order for the conveniences and needs of civilization, thus making the world a vastly more valuable world, than it would, or could, be without man's creative work. One of God's great ways

of honoring the mind of man is in man's God-given function for supplementing and perfecting God's creative work in the earth itself.

Still, however phenomenal and various the wealth of man's art, it remains to note the chief credential of his creative genius: his attained moral lordship in all life. Intellectually and morally, man is the paragon of the world. On the plane of mere physical sense and strength, man may sometimes appear to disadvantage when compared with lower orders of life. The rabbit and the deer can outrun him. In muscular strength, the ox and the lion are far his superiors. In hearing, the bird, the dog and the horse can detect sounds that would never reach his ear. In natural vision, the kingfisher, the hawk and the eagle by far outclass him. Even the spider has microscopic eyes and hands, adapted to work so minute as to be beyond the possibility of unaided human vision. It is through his intellectual and moral endowments that man's supremacy over all orders of organic

life is made incontestable. Intellect and moral quality must go hand in hand in man's normal development, but still man achieves the summit of his nobility only by attainment of lofty moral life. Wide historic observation lends confirmation to this view. As by common consent, the judgment of mankind through the ages pays highest tribute to the moral heroes of the race. The stories of Abraham, of Moses and Elijah, of Socrates and Marcus Aurelius, of St. Paul and Augustine, of Abraham Lincoln and David Livingstone live perennially, fresh as the springtime, in the moral tributes of history. Add to these the stories of queenly women, whose lives have given lasting glory to their sex: Saints Monica and Teresa, Mary Lyon and Elizabeth Thoburn, Harriet Beecher Stowe, Florence Nightingale, Alice Freeman Palmer, Frances Willard are names that the world will not let die. Many historic characters have been far more spectacular than any of these, but if such have lived to serve selfish and despotic ambitions, whatever their historic

fame, they do not dwell in highest atmospheres of the world's moral admiration.

If we live in a moral universe, a universe which in the final purpose of a Creative and Righteous Sovereign is to be over all a moral realm; if man is potentially made in the image of the creative God, akin to God by virtue of his moral constitution, then, there can be no escape from the conclusion that the loftiest attainment possible for man is Moral—Godlike—character. This is a chief emphasis of the Christian Faith. Righteousness of character, ultimating in a Godlike destiny for man, is the central goal of Christianity.

This high claim is not invalidated because in the laboratory sense it is undemonstrable. Fundamentally, this challenge would just as certainly invalidate the foundations of science as of religion. This is not to cast doubt upon the probable verity of scientific inference. It is readily granted that if the great generalizations on which science is theoretically based were proven false, this would not only mean a fatal

eclipse of science, but as well a wholesale destruction of mechanic arts. The crux of consideration is, that science in the final analysis is founded not less upon undemonstrable premises than is religion itself. In the large universe, a spiritual philosophy deals with wide realms, themselves unapproachable by the methods of physical science. This philosophy deals with all that is of highest distinction in human life—with introspective self-consciousness, with the moral conscience, with the indestructible sense of right and wrong, with the moral imperative which appeals to every normal life, with the inspirations of art, literature and inventions, with the sanctities of domestic affection, with the spiritual fellowships of worship, with a sense of God that has lived through all history, a sense that has come to ever clearer and widening compulsions with the growth of human enlightenment.

Let it be admitted that the foundation postulates of religion, as those of science

itself, are undemonstrable by laboratory methods, and that if these postulates could be proven false the validity of religion itself would be destroyed. Yet on the plane of probabilities as applied to religion, a philosophy which Butler so long since ably defended as a valid guide for life, it must be conceded that religion in a history of widest appeal to life, and with vastly rich credentials of its validity, has made larger challenge for the rational acceptance of mankind than any other single subject.

A considerable section of this chapter has attempted illustration of man's wide freedom of action within the limits of ordained law, as also to the complementary fact that there can be no successful art undertaken in contravention of law. But if moral law embodies God's chief aim for the universe, then the inference would seem doubly convincing that man can secure his own noblest freedom, his highest destiny, only as he shapes his character, directs his conduct, discharges his obligations, under moral

motives. Another inference seems to have rational urge. If man can assert a well-nigh boundless freedom of invention within the limits of "natural law," then, it may possibly be a somewhat premature dictum that in nature a miracle is impossible. If man under, and in harmony with, natural law, can produce prodigies of invention, which nature without his creative genius would never yield, then, is it reasonable to assume that God has less freedom than man within the limit of his own ordained laws? Let it be conceded that God works in nature only in harmony with what we name a natural order, does it follow that he has less freedom of invention within his own methods than is possible to man? What seems a miracle to the human observer, may it not be after all an act of God, wrought in fullest harmony with law, yet a law, or combination of laws, which the pace of science has thus far been too tardy to overtake?

"New every morning the creative Word

Moves upon chaos. Yea, our God grows
young.
Here, now, the eternal miracle is renewed.
Now, and forever, God makes heaven and
earth."

(Alfred Noyes.)

Chapter VII

The Age and Moral Values

In the "Lord's Prayer," the most used prayer in the ritual of worship, coupled with a demand for the heart-hallowing of the Divine Name on the part of the petitioner, the first petition pleads for the coming of God's Kingdom on the earth, a Kingdom on the earth in which the will of God shall be perfectly realized as in heaven. The very conception seems like one which could only be born in the heart of God himself. With Christ, the realization of this ideal was a supreme motive. His valuation of it can only be measured by his immeasurable self-sacrifice in the Incarnation. He gave himself to Calvary for its accomplishment.

His conception of the Kingdom for which he prayed and sacrificed, was in many of its

features, entirely unique. He pictured its character under most elemental symbols. In its advent, it was to be as a grain of mustard seed, so small as to be well-nigh invisible and utterly unobtrusive; but when planted it was to have a continuous growth until it became a tree in which the fowls of the air could lodge. It was to be as a handful of yeast which a woman might cast into a measure of meal, but which would never cease to work until the entire measure was leavened.

This Kingdom was to be purely spiritual in character. It would seek no aid from military power, political alliances or legislative enactments. In its very nature, it could not be finally a matter of ecclesiastical creedalism. It was rather an inward temper of life, the reign of an inward motive of righteousness in the soul, a life divinely begotten and administered at the hidden seats of man's moral nature. It was to take primary account of, and reckoning with, the inner motives of life, the very fountain sources of overt conduct. An evil act,

though unperformed outwardly, was to be charged as sinful when receiving purposeful support of the will. In brief, God's Kingdom, as conceived by Christ, was to be operative, effective, successful by the control of God's Spirit within the human breast, at the very seats of desire, of motive, of purpose, at the very formative inner sources of conduct and of character. The Jew was ritualistic; the Greek philosophical. No wonder that St. Paul declared that the preaching of Christ crucified was "unto the Jews a stumbling-block, and unto the Greeks foolishness." To this, he added: "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God; because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

The miracle of history is in the persistent and growing vitality of Christ's spiritual Kingdom in the world. It has been met by all kinds of opposition. Organized force has done its worst to smite Christianity to its death. Its own organizations have been

vitiated by inclusion in its nominal ranks of unspiritual and alien hordes. Its spirit has been scandalized from within its own households. Great ecclesiasticisms, arrogating to themselves spiritual authority over the mind and conscience of mankind, have masqueraded under Christ's name while utterly perverting the spirit of Christ himself. A Godless philosophy, a materialistic science, the unchristian conduct of nominally Christian peoples, a blinding worldliness, love of Godless pleasures, unethical business, practices of caste and of social injustice even within the church itself—all this and its entire kin, through all the centuries, have been in solid moral antagonism to the advances of Christ's Kingdom on the earth. Still Christianity grows and thrives. It has never in real scope and power struck its roots so vitally into history, never itself been so influential in thought, never so buoyantly prophetic of final world-conquest as now.

We must, however, not make ourselves blind to present-day conspiracies, arrayed throughout civilization in a deadly antag-

onism to the progress of a spiritual Christianity in the earth. The conflict of Christianity for world-conquest was, in many of its features, never more formidable than at present. The principalities and powers of evil in high places, gigantic conspiracies of unhallowed and selfish interests, the wide prevalence of a subtle indifference to spiritual ideals in privileged society—these are all practical foes of the spiritual life.

A few of these evil factors may here be simply indicated without elaborate description.

First, Of all forces opposed to the spiritual life, there is none more practically deadly than that begotten by the wide prevalence of materialistic habits and ideals of life as practiced by respectable people. This applies in multitudes of instances to church-members as certainly as to the non-Christian community. A chief source of this condition arises from the phenomenal material prosperity of very many in American life. We have become the richest nation in the

world. Our very name abroad has come to be largely synonymous with the dollar sign. A proverbial fact in history is, that large material prosperity and luxury seem inevitably to keep company with each other. We live in a day when inventive ingenuity has lent a reënforced attraction to about every earthly good. Money will buy every inventive product that may minister to the physical comfort and luxury of life. The very rich may surround themselves with every alluring charm that may add to the physical attractiveness of life. In this there lies a most subtle danger. Man's material life may be made so alluring as to blind his interests to all higher and spiritual motives, which ought always to make to him controlling appeal. He easily becomes so engrossed and satisfied with an earthly paradise as to make him largely forgetful of spiritual obligations, as even to dull his sense of moral imperatives as calling to his own life.

I am quite aware of the mental resistance which many a rich reader might oppose to these sentiments. But still, I think that

Christ made no mistake when he exclaimed: "How hardly shall they that have riches enter into the kingdom of God!" It is not that legitimate wealth is a bar to God's Kingdom. It is not money, but the love of money which is the root of all evil. It takes a man of tremendous consecrative purpose, to be at once rich in worldly goods and at the same time to be far richer in moral values here on earth, and in spiritual treasures laid up in heaven.

But this is not all. What are the practical effects of large wealth upon the family life? Do wives and daughters carry a more serious sense of life's enhanced obligations because of their wealth, or does its possession make them more worldly in spirit, feed in them a passion for social popularity, and a contentment with life as a mere play-day? How about the sons of rich men? I ask not concerning exceptions, but about the general fact in the case. We live in a tremendous age, an age of great world needs and of superlative opportunities of service to young men who have vision. Is a home of

wealth and luxury ordinarily the best school of ideals for the cultured young manhood of the age? It is hardly beyond question that the great dominance of American wealth has set before young life the getting of money as a chief standard of success. Is this ideal to be justly exalted as a chief pursuit in life? Is civilization under lead of the next generation to be converted simply into a huge banking house? Are there not greater needs and more ennobling pursuits, more imperative demands, which should appeal to some young men at least than to train life's faculties as mere getters of money?

There is another, and very grave, side to this question. The men who from small beginnings have accumulated wealth have as a rule been men of sober habits, serious minds, incessant industry. They have paid an honest price for their prosperity. How about their sons? Are they, as a rule, trained to business habits, to habits of industry, to a sense of financial economy, and to lofty moral ideals of life? Or, in periods

of immature judgment and taste, with the undisciplined susceptibilities of youth, have they been indulged in luxuries and in spendthrift habits? If so, what promise do such young lives yield for the winning of noble characters, and for the making for themselves worthy successes in life? If a rich heir proves finally bankrupt both in character and in fortune, his failure is indeed conspicuous!

But even here, we are not at the end. The imitative and emulative faculty of mankind in general is a dominating power over the common life. The rich life of America has set material standards of living on a scale so costly as to be beyond the reach of ordinary prosperity. Yet the tyranny of this standard has laid its sceptre largely on the life of the American people. Such is the common desire for emulating the styles of the larger prosperity that the productive resources of the middle classes are doubtless today greatly over-mortgaged. And still below this large class, there is a vast army of cheaply paid labor which can af-

ford no luxurious habits of life. This army has eyes to see the paraded prosperity on planes of privilege so high above their own, with the effect that they are filled with a sullen discontent, with a kind of animal enmity toward the rich, which arrays them in multitudes as candidates for any sort of wild communisms or incendiary revolution. The balancing up of all this shows, and can show, no resultant favorable to the progress of a spiritual Christianity in our civilization.

Second, Whatever may have been true under previous simpler conditions, there can be no doubt that the modern corporate organization of industries has contributed much to a wide social cleavage between capital and labor. The warfare between these two forces is persistent, bitter, and brutal. Its long and senseless persistence can be accounted for only by the harboring of a wrong spirit by each party to the conflict. On every rational ground, it would seem that these two parties ought to live in a spirit of fine amity toward each other, in

a mood of interested mutual partnership. Each is so necessary to the other, that neither can live without the other. But a warfare involving unmeasured material waste, intense enmity, and even bloodshed has been waged for many years, and the end is not yet.

This general condition, in a measure beyond estimate, is a bar to the progress of a spiritual Christianity, even among the very classes to whom Christianity ought to bring its larger benefits—the large populations of labor. This is all the more unfortunate because labor charges its grievances of injustice largely against capitalistic members of the church. Labor is thus not only widely alienated from the church, but in large measure is equally divorced from Christianity itself. The wounds of this warfare as inflicted against Christ's spiritual Kingdom will take long in healing.

Third, A vestigial materialism, largely a holdover from the Spencerian or a kindred philosophy, still holds much sway over the uncritical mind. At the seats of authorita-

tive philosophy, materialism, as such, is no longer in favor as a philosophy of the universe. But a general error once favored by a famous, but now spent, school lingers long, especially in the popular mind. It always reaches the popular mind late, and is correspondingly late in passing from that mind. And so, in various forms, a materialistic sentiment still survives.

Just recently, it has come to publicity that a prominent American College has issued to a thousand students or more a spiritual questionnaire. In answers given a large majority declare unbelief in immortality and in the efficacy of prayer. A decided majority deny a distinctive divinity for Jesus Christ, as also a distinctive Biblical inspiration. In the ratio of two to one they do not attend any public religious service. While no competent and reflective judgment can think of these student decisions, as other than the callow retailings of scepticisms which they themselves did not evolve, yet the incidents carry in themselves grave implications. These student communities

were in no way competent to pass authoritative judgment upon the great questions submitted for their answers. They were simply echoing impressions which had percolated into their minds from outside sources. Very many of these students themselves, when they come to a larger maturity, and have made for themselves some intelligent surveys of the great questions of religion and philosophy, will utterly repudiate their student foolishness, having reached for themselves some sane and respectable knowledge of the great trends of competent and decisive thought. Others of them will go out into a kind of negligent intellectual life, engrossed in pursuits having a little kinship with creative thinking, and their opinions, pro or con, on great spiritual questions, will be without distinctive value. Still, it is a consideration for serious regret that a body of students in a representative college, the men who ought to be constructive leaders of thought in their own mature generation, should commit themselves to wide spiritual negations. They are certainly

starting their intellectual careers with creedal commitments which give little promise of fitness for future moral leadership.

Fourth, As a specimen of a very remote and provincial corner of present-day thought, attention may be called to an organization, chartered under the laws of New York, and known as the "American Association for the Advance of Atheism." This is an organization which aims at a wide propaganda, especially in the school life of America, in support of a Godless universe. It claims already to have sub-associations in eighteen colleges and universities, besides many others in high schools and in institutions of lesser grade. When the calibre of the parent-organization is measured and the quality of its mission considered, it may not appear worthwhile to give attention to this phenomenon. Its fundamental postulates fly flagrantly in the face of most authoritative present-day philosophy. It pits itself with reckless audacity against the time-honored and indestructible religious

convictions of civilization. Its strategy is, in an age of much intellectual transition when many cherished traditions are falling into discard, to make appeal to immature and venturous-minded youth. From such names as appear upon its incidental roster, it may be inferred that its chief headway so far is in connection with children of foreign-bred parentage, whose very traditions are alien to Christian ideals. In any event, it is somewhat difficult to perceive any real values which the success of such a cult would confer upon civilization. There is nothing constructive in its program. It seeks the utter destruction of principles, which unnumbered millions of the human family esteem as of highest and most sacred value. Let atheism succeed, and what kind of a world does it propose to give to humanity? Voltaire, as destructive an infidel as he was supposed to be, said: "If there were really no God, it would be necessary to invent a god." Atheism, in its very nature, is in such absurd contradiction to the moral sense of mankind as forever to pre-

clude its general acceptance in human thought. The propaganda of this Association will do some damage. It will, therefore, justly rank itself among the sinister forces of destructive thought. Its present promoters will soon all be dead. They will have their successors whom, if they gain its attention at all, history will permanently classify as among the abnormally-minded.

Fifth, There has come to be a modern vogue in literary dress of a most deleterious quality. It is really a literature of dirt, a literature which, under the nominal guise of art, proposes to expose to public gaze the anatomy of the sexual passion, staging it in a style of evil attractiveness, especially before the susceptible vision of adolescence. It is moreover destitute of genuine artistic merit. Its promoters seek to fatten their prosperity by creating and then feeding a prurient curiosity in minds, which ought not to be assailed by literary appeals to an evil imagination. This literature seeks to create an appetite in violation of all correct standards of purity, by setting forth in

gaudy dress the very refuse of all right moral life and thought. The wide and destructive vogue of such a literature may be inferred by the present positive protest which it has awakened in all right-minded society. Any propaganda which vitiates the mind of young life must be rated as only evil, in the very measure in which it diverts and alienates such life from susceptibility to spiritual ideals.

Sixth, It must be said that a diversion, akin to that of evil literature, of young mind from Christian ideals, yields itself widely from pictured exhibitions of the movie plays. The movie industry now ranks among the most widely extended business enterprises of the nation. It is an industry immensely capitalized. It unquestionably carries in itself enormous educational possibilities of high potential values. There can be as little doubt, however, that in its general exhibits thus far the movie play has been an immense purveyor of eroticisms. It has been guilty of presenting before millions of the adolescent minds of America

pictured suggestions of evil, with which such minds should never come in contact. The demoralizing damage of this immense picturing of evil suggestion upon the present generation of youth is something altogether beyond a measured estimate. It is one of the most subtle obstructions against the Christianizing of the present rising generation.

Seventh, The liquor traffic has been one of the most gigantic foes against all the interests of society. Enormously capitalized, utterly unscrupulous in methods, feeding and fattening on the most debasing and enslaving of human appetites, it has been the ruthless destroyer of material prosperity in the world of labor, the conscienceless robber of the rights of women and children. It has wrought merciless ruin to the domestic peace and happiness of a million homes, allied itself with traffics of social impurity, subsidized legislatures to its purposes, carried its iniquitous bribes to courts of justice, to legislative halls, and to political conventions, with the resulting betrayal of

sacred trusts in high places, of unmeasured thefts of public treasure through political graft, and in untold instances it has been the direct instigator of murder itself.

The tremendous evil magnitude of this traffic is perhaps best inferred by the slow but irresistible uprising of a nation's protest against its ruthless war on the public welfare. The Eighteenth Amendment to the Constitution is the voicing of a ruling moral sentiment of the American people against the liquor traffic. The enactment of this Amendment has provoked one of the most stubborn and critical moral conflicts of the ages. The whole nation today is in the throes of this conflict. Unmeasured financial interests, coupled with selfish and inglorious appetites that are set in pawn against all sense of the honor and duties of citizenship, are conducting high and powerful conspiracy against all the moral interests of the nation, by attempts to neutralize or to make sterile, the rule of this Amendment. A most disgraceful and disheartening feature of the entire situation is the

attitude of multitudes of rich men, whose large business interests are conducted under protection of the American Constitution, and yet who persist in maintaining their wine-cellars, and who themselves practice open and flagrant violation of a supreme law of the Nation.

George Washington, a chief founder of the Republic, and at the end of his second term as its first President, in his "Farewell Address" to the American people, speaking of the Constitution, said: "Respect for its authority, compliance with its Laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true Liberty.—The basis of our political systems is the right of the people to make and to alter their Constitutions of Government.—But the Constitution which *at any time exists,* till changed by an explicit and authentic act of the whole people, is a sacred obligation upon all.—The very idea of the power and the right of the People to establish Government, presupposes the duty of

every individual to obey the established Government."

Abraham Lincoln, the saviour of his country, said: "Let every American, every lover of liberty, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others.—Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the *political religion* of the nation."

These men knew both the cost and the worth of the nation. Loyalty of citizenship, at any price, was fundamental in their personal practice. Their very names will be held in a just and everlasting honor. We seem to have come upon days when the very integrity of the Republic is menaced by the

indifference and practical disloyalty of its privileged citizens. Professor William Milligan Sloane, the American historian, says that in our recent and important elections, at least twenty per cent. of our privileged citizens, by which he means men of wealth and social standing, failed to cast their ballots. Partnership in such negligence ought to put a stigma upon every delinquent. Failure to discharge the plain duties of citizenship, when the people are making sovereign choice of public servants, is a political sin. But even a worse sin than this is, for the privileged citizen to openly and boastfully violate the chief law of the land. All these delinquents alike, expect that their personal rights and property will be secure under government authority. Of course, every citizen, if he thinks that an existing law is wrong, has a legal right to agitate that such law shall be either revised or substituted by something better. But while the law stands, it is a supreme duty of citizenship not to disobey. Any man who openly violates the Constitution of the na-

tion is a contributor to anarchy against his government.

As it is, the American nation today is engaged in one of the most critical political and moral struggles of history. In the situation, every right-minded citizen, whatever his personal preferences as to a given law, will be careful so to direct his personal political action as to show himself at all times law-abiding. Of course, as between Christianity and any conspiracy to nullify the moral statutes of the nation, there will be irrepressible conflict. A spiritual Christianity can never compromise with any conspiracy of evil.

The influences indicated in this chapter, as in essential conflict with a spiritual Christianity, might be numerously added to. Enough, however, has been set forth to show that the path of moral conquest for a spiritual Christianity even in our American world, is confronted by formidable, and, as yet, unsurrendering opposition.

Chapter VIII

Christianity and Civilization

The caption of this chapter suggests a wide field for discussion. I employ it with no thought of giving it exhaustive treatment, but rather as an ample territory from which to draw some illustrative features. After the preceding chapter, it is now due that Christianity should be somewhat heard in its own rights.

First, We may inquire concerning the relations of Christian ideals to the vital needs of national life. It cannot be over-emphasized that Christianity lends its finest inspirations to everything that is beautiful, true, and good either in the life of nations or of individuals. It never discounts, coming from whatever source, any contributions which add real values to life and character. Its essential genius gives hospitality to all

true contributions of science, utilizes for its own mission the creations of art, the true inspirations of poetry, useful invention, historic knowledge, subsidises for its own uses the multiplying agencies of human intelligence and enlightenment. Christianity, so far from placing obstacles upon the path of progress, is itself the very mother of the most advanced intellectual and moral progress of the race. So far from limiting the expansions of mind, it kindles within the human soul the sublimest ideals and inspirations. So far from limiting man's moral freedom—his only true freedom—it sets his feet upon pathways of intellectual and moral pursuit, which makes him an explorer of the universe. Nor does it hide the sources of most perfect happiness from its seekers. It comes with messages of cheer to the blind, with divine music to ears that are deaf, with sustaining fortitude to the poor, with ministries of consolation to the sick, with power of endurance to burdened souls, and with hopes of heaven to the dying.

Christianity sweetens the atmospheres

and intensifies the domestic loyalties of the home. It inspires strong-souled men and sensitive womanhood alike with sublime fortitude in the face of misfortune, impels to noblest consecrations for service, and is increasingly peopling all planes of its history with morally heroic lives. The spirit of Christianity, in whatever relation or sphere, is forever for the right and against the wrong. It extols human values in the poor and lowly as certainly as in the higher circles of privilege. Its voice is against all social injustice, against the tyrannies of industrial power whether with capital or with labor; against dishonest politics. It always makes imperative demand for social and moral purity in home and society, for justice toward all in industrial and mercantile relations, for moral enthronement in nations, and for a growing sense of human brotherhood in international relations.

Second, Nothing is more obvious than the supreme need of Christian rule in civilization. The enthronement in civilization of a purely materialistic philosophy could

finally mean nothing less than the utter destruction of all moral foundations for the government of society. It would wreck the altars of social purity; nullify in human relations that which we now name—Justice. If under such conditions, invention could flourish, then the capture of nature's dynamic forces might only add unspeakable terrors to human life. The evil genius of selfish combinations might turn these very discoveries into engines of destruction against all human values. Without a decisive moral sceptre over the life of man, the continued existence of a safe and secure civilization would be inconceivable. When all learning, philosophy, science, art, invention, had made their utmost contribution —then, all these together, if divorced from a divine morality, could furnish no guarantee of abiding security for the human world.

A Godless world, if it could be conceived to exist, would be but a realm of anarchy. The supreme significance and value of man himself is, that he is a moral personality. He is made to be responsive to moral sover-

eignty in the universe. Strip him of a divinely implanted and cultivable moral nature and the globe would be but a wide jungle, and man himself of no more value than the ape or the tiger. If God has ever spoken to man, then, Christianity itself must be accepted as a revelation of the supreme creative Source of all spiritual life and light. It is a revelation to man as a spiritual and moral being. The supreme mission of Christianity in the earth, coordinating all science and knowledge to its own ends, is to rationalize civilizations, and to transform the races into the moral citizenship of God's Kingdom.

Third, Any proximate or just estimate of its cosmic significance simply for the human world must necessitate some distinct recognitions towards Christianity itself. Aside from a just recognition of its transcendent and perfect moral idealism for the needs of civilization, there must be added a true appreciation of its peerless inspirations and achievements in history. There must also be taken into reverent consideration its

prophetic and unrelaxing purpose of an ever-widening conquest over evil, until finally it shall be morally regnant in the earth. The contents of these suggestions are so vast and challenging as to defy adequate treatment. The beneficent ministries of Christianity have already yielded, and will increasingly continue to yield, immeasurable moral benefits to the civilizations. A single illustration, one of many which might be cited, is to be seen in an obviously growing interest and purpose in the social and industrial world, looking toward the general improvement of human conditions.

A fact for continuous emphasis, however, is to be observed in the distinctive methods of Christianity in its approaches to life, as compared with the methods of human legislation. While Christianity does not fail to utilize all proper external methods for human improvement, its central and efficient agencies are spiritual. Christianity works from within. It seeks to illumine and vitalize a spiritual idealism in the soul itself. It builds its reformations and its transfor-

mations at the very seats of motive and of will; it deals directly at headquarters with the character-making forces of life.

Proposed legislative reforms deal, and can deal, only with outward conditions. A wide assumption is, that if men can live in sanitary homes, be environed by physically healthy conditions, fed on nutritious foods, its children rationally trained for matured living, the intellectual life stimulated with enlightening knowledge—then, these conditions must produce an ideal society. Christianity not only recognizes but promotes all these conditions as of high value. But as tested in broadest experience, they are found altogether insufficient for guaranteeing even a safe moral society. Men, in ominous numbers, who are the heirs of all these conditions, are the occupants of criminal cells.

Christian recreativeness of character, both for individuals and for civilizations, is spiritual. Christ taught that all which is morally vitiating to life, either individual or social, has its source in an evil heart.

What he proposed and relied upon as a cure for moral evil was an incoming of a spiritual and purifying life into the soul itself. Upon this one basic condition, without aid from legislatures, civil or military organizations, without even invoking the schools of philosophy, Christ staked all the world-destinies of the cause for which he died. In face of the appalling mightiness of an evil world, Christ founded an invincible Kingdom upon the basis of a spiritual experiment.

W. E. H. Lecky was not himself a professed Christian. He was, however, a judicial and fair-minded historian. In his great work, the *History of European Morals from Augustus to Charlemagne,* many of his most illustrious pages are simply glowing eulogies of the transforming power of Christianity over the corrupt society of the Roman Empire. The fields for Christian progress were fortressed with dungeons, and lighted with the fires of martyrdom, which were used for the destruction of Christianity. But Christianity continued on

its way, transforming common lives into sainthood, invincibly multiplying its adherents, and breathing its own purifying inspirations into all social atmospheres, until Tertullian, at the beginning of the third century could say to the Roman authorities:

"All your ingenious cruelties can accomplish nothing; they are only a lure to this sect. Our numbers increase the more you destroy us. The blood of the Christians is their seed. We are a people of yesterday, and yet we have filled every place belonging to you—cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, palace, senate, forum. We leave you your temples only. You count your armies, but our numbers in a single province will be greater."

Christianity, starting from what would humanly seem most unpromising beginnings, was at the end of its third century installed as the official religion of the Roman Empire. This, while seemingly an amazing triumph, was the one movement

which was to expose Christianity to its greatest peril. The resilience of a spiritual vitality, which persecution of the most inhuman order and enforced by the mightiest civil power in history, could neither discourage nor extinguish, was to meet its most menacing test from its new alliance with the State. A spiritual life which had defied and wearied to exhaustion the relentless arm of Roman persecution, was itself now threatened with destruction by dilution with, and submergence under, a deluge of baptized but utterly unregenerate barbarism which came into nominal alliance with itself. This alliance initiated a peril from which historical Christianity has never fully recovered. From the days of Constantine till now, the official union of Christianity with the State, wherever it has existed, has always proven a handicap to the spiritual life of Christianity itself.

Historic reasons for the marvelous moral triumphs and the invincible vitality of the Christian religion in its earliest centuries lie upon the surface. It insisted upon a purity

of life which, if not unknown, was without enforcing sanctions in the pagan world. It put a divine emphasis upon the moral value of human life. It exalted the personality of womanhood, making her the peer of man in all intrinsic worth. It placed a divine estimate upon the sanctities of female virtue. It emphasized the innocence of childhood as a type of its own purities, and assigned to children prophetic heirship in God's Kingdom. It thus gave moral sanctity and unity to the home, installing it as the chief primary school for the moral and spiritual education of the race. It brought a revealing wealth of God's sympathy with, and interest in, the poorest and most forlorn of mankind. While it did not originally and directly seek the manumission of the slave, it brought to him the assurance that he had a soul and the possibilities of a divine destiny that made him as dear to God as the heir of a kingdom—a soul and a destiny which no human authority could enslave. On the basis of God's Fatherhood of the race, Christianity organized its entire disciple-

ship into a close spiritual fellowship, into a bonded brotherhood of love, of sympathy, and of mutual helpfulness. Its poor were not neglected. To the prosperous, Cyprian said: "The poor should live from your superfluity; the needy from your wealth." While wise precaution, as shown in St. Paul's earliest counsels, was taken not to encourage mendicancy, yet a wide system of benevolences, largely new to history, was instituted by Christianity to meet the just needs of its poorer subjects.

What is far more, Christianity carried to every one of its subjects, however limited his earthly conditions, the uplifting inspiration and hope of a future life, which would bring perfect freedom to every slave, and a glorifying brotherhood and heirship in the immortal kingdom of a redeemed humanity.

These facts would seem a sufficient accounting for the invincible life of Christianity in its earlier periods. But there must be added another potent reason. There rested universally at the heart of the Christian community an imperative convic-

tion of obligation to witness everywhere the Gospel of Christ as "Good News From Heaven" for all mankind. Christ's final command to his disciples that they go into all the world to preach his Gospel to every creature has perpetually lived as a divine inspiration at the heart of a spiritual Christianity.

Time puts its acid tests upon all ancient beliefs and practices. It annihilates hopelessly all philosophies, all sciences, all faiths of the past, which may not endure the scrutiny of present-day knowledge.

Now, passing by the intervening centuries, what is the present *status* of Christianity in the world? This query is large. Briefly, it may be said that while Christianity has crossed some saharas in both thought and life, while it has never ceased to attract to itself persistent and embittered opposition, its progressive march across the centuries must be ranked as the most phenomenal movement in the history of mankind. One-third of the world's population are its nominal adherents. In all-around applica-

tion, its dominion over the world's best thought was never so great as now. Its beneficent institutions, like the stars for multitude, are planted over the nations. The chimes of its victories sing in perpetual concert around the globe. Its moral ideals, in sanity of thought and in purity of quality, are unrivaled in any system of non-Christian thought. Its inspirations are creative of the loftiest hopes and the noblest moral heroisms of present world-life. In its redemptive recovery and moral regeneration of sinful characters, it is amply testified in living experiences that it has lost nothing of its miracle-working and transforming power. As expounders of its mission, and as prophets of its future, its inspired teachers were relatively never more numerous, never more clear-visioned, than now. In a war-torn and weary world, in a passion-driven age, Christianity alone, like the sun in the heavens, sheds its beneficent rays of hope, of peace, of brotherhood, over the nations. Amid the bankruptcies of militant forces, of legislative reforms, and of inter-

national diplomacies as providing a philosophy of world-peace, of prosperity for civilization in general, of uplifting advance and enlightenment for the backward nations, the outstretched arms and the longing vision of mankind are reaching forth to Christianity as the sole hope of cure for the world's ills.

As for the future of Christianity, the sure prophecy has gone forth, and God will bring it to pass, that some day its glory will cover the earth as the waters cover the sea.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more."

Chapter IX

A Satisfying God

In Chapter IV, the universal quest for God, including the primitive religious conceptions of mankind, is the theme considered. The title phrase of the present chapter is employed as indicating in some measure a God who is adequately responsive to the most enlightened worship of mankind. If beyond our present vision, as undoubtedly will be the fact, there should emerge a widening and enriching development of man's spiritual conception of God, of God's relations to the human world, this title would fittingly apply to such development, however expansive it might be.

The significance of God's self-revelation to human life can be but slightly indicated by the primitive worship of the race. No great movement in its final meaning can be

much predicted by a study merely of its original sources. It is a common mot that the acorn contains the oak. This, however, at best is a scientific fiction. While the acorn does carry the germ which will inevitably decide that its fertilized growth shall develop an oak, and not something else, the developed oak itself is a product of many forces, and a thing widely different from the simple acorn. The Mississippi, the great "Father of Waters," may have its source far north in Minnesota, but the source is not the river. It does not explain the river. The river that bears upon its bosom the commerce of nations is the resultant of innumerable contributions which swell its volume as it moves seaward. Nearly twenty rivers empty themselves into its main channel and they have a combined length which in a continuous line would reach four-fifths around the earth, draining a million and a quarter square miles of territory.

So the primitive and rude expressions of man's religious nature furnish but little

forecast of God's transcendent self-revelation in Christianity. Their significance is in the evidence they furnish of man's native religiousness. The psychologist may trace and describe the tribal forms and customs through which the primitive religions first found expression; but the most accurate descriptions of such forms and customs are no more the explanations of man's primitive religious instincts than the channel is of the river itself.

Joseph Cook, a famous figure little remembered in the present day, in his Boston lectures, gave emphasis to a fundamental truth when he so repeatedly declared that in nature's developments "Involution must be equal to Evolution." Henry Drummond, more recently, elaborated the same truth. All great processes in nature come to their finished products not simply from their germinant beginnings, but chiefly from innumerable environmental reënforcements contributed all along the course of their development. This is as clearly true in the religious development of mankind, and emi-

nently so in the growth and quality of man's conceptions of God.

Philosophies employed in proof of God's existence, as we have seen, have been very many. "Natural Theology" has been a fertile contributor to the sum of such constructions. It is more than doubtful, however, whether from a study of nature alone, unaided by a distinctive revelation, man can secure anything like an adequate, or even an assuredly comforting, conception of God. Many an eminent naturalist has seemed to catch no vision of God from all his studies. Professor T. H. Huxley, himself of fine ethical quality, was so materialistic in his philosophy that he seemed averse to recognition of any spiritual causations in nature. He went so far as to declare that the cosmic process has "no sort of relation to moral ends," adding that the "thief and the murderer follow nature just as much as the philanthropist."

The cosmological argument for a creative and purposeful intelligence in nature seems of its kind impregnable. It has been

incessantly assaulted by all the forces of materialism, but its validity was never so vindicated in authoritative philosophy as to-day. Its inferences seem irreducible. John Stuart Mill, great philosophical sceptic that he was, said: "I think it must be allowed that, in the present state of our knowledge, the adaptations in nature afford a large balance in favor of creation by intelligence."

But the cosmological argument for God is good for only what it yields. God, as measured only by the standards of nature, would seem involved with evil as well as with good forces. Man's moral needs cry out for a God morally and benevolently transcendent above all that nature alone would seem to reveal. We reach our most helpful views of nature itself in the light of spiritual vision. To a mind imbued with a sense of God's providence over human life, while nature may still present insoluble problems, yet, as though the stars in their courses were witnessing for a moral universe, nature seems to present what, on the

whole, must be judged as a reliable and benevolent basis for man's best development and achievement.

Carlyle, cynic though he was, was no slave to a blind materialism. He looked upon this "fair universe," even "in its meanest provinces as in very deed the star-domed city of God: that through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams. But nature, which is the time-vesture of God, and reveals him to the wise, hides him from the foolish." Mrs. Browning, of most sensitive spiritual vision, says:

"Earth's crammed with heaven,
And every common bush afire with God."

But she significantly adds:

"But only he who sees, takes off his shoes."

Wordsworth, picturing the inland child

putting a shell to its ear to hear the murmur of distant seas, says:

"Even such a shell the Universe itself
Is to the ear of faith."

It is not, however, a chief pursuit of this chapter to seek in any form proof of the existence of God. Its interest is in inquiry as to the kind of God who would adequately respond to the highest ideals of worship. For many centuries, in the Western world at least, there has been steadily a clarifying growth of religious ideals. This growth has been simultaneous with a phenomenal increase of historic and scientific knowledge, indeed with a general widening of human intelligence.

The spiritual thinker of the present day, in his concepts of God, in his ideals of worship, in his ethical discernments, is far separated from the standards of his primitive ancestors. Especially, since the deistic wave, which swept certain centers of thought in the seventeenth and eighteenth centuries, spent its force, leaving almost no

residuum of its influence; and since the dreadful fatalism of a Calvinistic theology lost out in the court of reason, a more luminous return of thought to, and a deepening spiritual apprehension of, the teachings of Jesus have brought vast enlargement and illumination of Christian thought concerning the character of God's moral government for the world. Traditional conceptions of God, as a sort of magnified Oriental despot in the rulership of mankind, have been largely banished from rational thought. Man, so far from being the subject of an arbitrary fatalism, has come to be considered as in the full sense a moral citizen with rightful claims upon the divine government. The revealment of Jesus Christ concerning both God and man, and their moral and spiritual interrelations with each other, has had the effect of a new sunrise upon hitherto clouded periods of theological thought. The contrast, both in concept and motive, as between primitive worship and Christian ideals as now conceived, is so abysmic as well-nigh to make

it seem that the one can have no relation to the other.

I know of no writer in this field of inquiry, who has more clearly indicated the character of the God who may fully command enlightened Christian worship than the late Professor Borden Parker Bowne, himself doubtless the most illustrious expounder of Personalism that American philosophy has produced. Bowne posits four distinct premises: first, the God who will command supreme devotion must fully satisfy the demands of intellect; second, this God must be absolutely righteous; third, He must be supremely good, a God of love; fourth, these postulates include, and of necessity enforce, the fact of a high divine estimate of human worth.

In fullest agreement with these concepts, I take the liberty, as best I may, to express some of my own reactions to the same. The greater man's conception of God's rule in the universe, even though it should extend to infinity, the more imperative will be the demand that God's rationality shall be co-

extensive with, and transcendently adequate to, his widest rule. The discovery, or the conviction of such discovery, of any lack of knowledge or wisdom on God's part to meet the utmost requirements of his administration would make impossible a satisfying confidence on the part of the worshiper in such a God. Quite conceivably, there may be any number of departments in the divine government, which lie altogether beyond the reach and measurement of man's observation. Concerning these to us unknown realms, man would have a right neither to a judgment or opinion. It could only be in the sphere of man's observable interests, where there could be fitness in any critical attitude whatsoever of the human mind toward God's administration of the universe. Here, the rational worshiper must be fortified in the conviction that he worships a God of infinite and unerring wisdom.

It is a rational necessity for the devout thinker to apply to the God he can unreservedly worship a standard of absolute

righteousness and of perfect equity of character. This conception, in the fulness of its significance, is a comparatively late postulate even in Christian thought. If the God who administers the moral universe does not hold himself absolutely subject to the spirit of righteousness, to a perfectly equitable dealing toward all his responsible subjects, then, it may be that an arbitrary and conscienceless despot is enthroned above all destinies.

Bible standards of sovereignty had their birth largely in the Orient. The Hebrew prophets were environed by absolute despotisms. Even later than Christ's own day, it was a treason sufficient to forfeit his life, if a Christian refused to worship the Roman emperor as a god. It is probably difficult for us wholly to divest our minds of the nightmare hold through which, down to a comparatively late date in history, irresponsible despotisms were enthroned as of divine right over the nations. The ideals of the ancient world, as related to anything like the modern Christian conception of the inalien-

able social and civil rights of the human masses, were horribly pagan. The great masses were fit only for enslavement. They were the mere tools of governing despotisms. The Democracies of history were still unborn.

This era of a centralized and irresponsible personal or oligarchic tyranny over the common humanity long survived even the life of the Roman empire. It was from its backgrounds that there came into existence frightful ecclesiastical tyrannies, as despotic and unrighteous in many features as any which more anciently had ruled the Oriental world, and which installed themselves over the mind, the conscience, and the spiritual liberties of mankind. A truly Christian conception of God leaves absolutely no room either for a civil or religious despotism over the human world. The God of Christ cannot deal in the spirit of an arbitrary despot with any human soul. Of necessity, in his very nature, He holds himself to most exacting responsibility in all his relations to human destiny.

St. Paul's figure of clay in the hands of the potter, the potter having absolute right to make one vessel to honor another to dishonor, does not, and cannot, apply to God's relations with the human soul. The clay is inert and soulless. The potter can do with it as he will, and by right. The human soul is a rational and moral being, with a sovereign moral will, with a God-endowed capacity for eternal moral decisions. In creating morally endowed creatures, God took the risk of their making decisions against his own wishes and purposes for their best good. It is inconceivable that a moral creature could be given being with a less liability. As a law of his highest possibilities, as a badge of his sovereign nobility, man is set in the universe, under moral law, to work out his own destiny. In this task, God is man's infinite helper; but he never overrides man's moral choices. On the other hand, the man who persists in evil choices may never escape the tragic consequences of his self-elected perversions.

No thinker can take a slighting view of

the Calvinistic theology. It has had a great history. It has been devoutly, fearfully, accepted by many generations of earnest-minded Christians. Calvin himself was one of the greatest thinkers in ecclesiastical history. His life was one of singular sanctity. His unselfish consecration to human service was of the most constant and unstinted type. That a man of this quality could have fathered the view of God's character fundamental to his system, that a man of his imperial intellect could be held by the fatalistic logic of his creed, can seem nothing short of a most eccentric anomaly of thought. It would be difficult to imagine a fatalism more despotic or more devoid of justice than that involved in the Calvinistic decrees. That they could have taken such hold upon Christian thought, and so long have held place in creedal theology, can be accounted for, I must think, only on the ground of a general bondage of their period to a tradition of the autocratic rights of despotism in the world's government. These decrees, for the most part, have been met

with revolt and rejection by the modern mind, emancipated from the traditions of despotism, and initiated, in some measure at least, into the true tempers of a spiritual democracy. Such a mind has consequently come into a clearer vision and a profounder appreciation, than was ever possible under a Calvinistic creed, of Christ's teaching of God as a loving Father of the human race, rather than as an enthroned despot over the world.

The New Testament which declares that "God is Love," also exalts man as of divine kinship, as God's spiritual son, a being upon whom God has set his heart and who was created for a deathless and Godlike destiny. No lesson nor example, in all history could be so impressive as the picturing in the New Testament of God's love for his interest in mankind. God's passion for man holds imperishable place in the divine heart. This fundamental fact, I must believe, compels correction and revision of much bad traditional eschatology. If all men are inherently and morally immortal—and what

mortal knows enough to authoritatively decide this question?—then, it would seem a moral impossibility that a God of love should either ever relinquish interest in, or fail at sometime, somewhere, to provide a fair opportunity of salvation for every one of his spiritual children. The grave fact is, so far as we are able to discern, that multitudes of the human family in this mundane life have never had anything like a fair opportunity to make for themselves intelligent decisions for a future destiny. If we have any right to attempt judgment as to what constitutes responsibility in a righteous administration of the universe, then, it would seem nothing less than a monstrous injustice that all these delinquent classes, should, after a brief and unprivileged earthly life, be consigned to eternal and irretrievable condemnation. Yet such has been one of the widely prevalent, persistent, and horrible traditions of some standard systems of eschatology. This attitude, reduced to its last quality, can seem nothing less than a travesty against a righteous gov-

ernment of the universe. It cannot be reconciled with the conception of a righteous God, who is at once the Creator and spiritual Father of the human soul.

I state these convictions not without a sensitive appreciation of their clash with much stubborn and cherished dogma. I am also not unmindful that the significance of my inferences must depend much upon the view which we feel forced to take concerning human immortality. If, upon the one hand, Christian immortality is to be looked upon as an achievement by individual conformity in desire, faith, and practice to the essential spirit and conditions of Christianity itself, then, whether the subject be nominally Christian or pagan, this would relieve eschatology of the insupportable burden imposed upon it by traditional dogma.

There are some analogies in nature which might seem supportive of such a view. The spring apple tree flowers with myriad blossoms, each of which might seem potential of fruit. But not one in a thousand blossoms

yields the autumn apple. There are many families of organic life which spawn for a numerous progeny where only the limited few survive conception. Our best conceptions of the possibilities of the human race as a whole may indeed be very deficient. God's purposes concerning all men may be immeasurably beyond all our analogies or theories. But as viewed from our best idealisms, it would appear that multitudes of the human race as now observed show neither fitness nor aptitudes for a progressive and moral immortal existence. We must, however, concede that God's vision of the potential moral possibilities of the very lowest individuals and races may be infinitely wiser and infinitely more beneficent than can find room in our human logic and philosophy.

I return to the thought that if all men are inherently and morally immortal, it must inevitably follow that a righteous God, Creator and Spiritual Father of the race, can never lose interest in any single human individuality. Somewhere, at some period,

or periods, along his pilgrimage existence, God will give to every last and least man full opportunity for an ennobling and ever-ascending moral destiny. One of two horns of the dilemma must be accepted: Either the unfit will drop out of existence; or, man is to continue a deathless moral being. Then, God is under self-necessitated obligation to follow every man through all his being with the overtures of his love. Anything short of this would stamp an indelible moral blemish upon the government of the universe.

The momentous other side of this question attaches to man's moral sovereignty over his own destiny. We cannot think of man carrying in his moral freedom the invincible power of self-decision concerning his own final character and destiny, without at least glimpsing the possibility that he may forever decide to hold himself in alienation to all divine provisions and overtures for his moral welfare. This possibility logically resides in the moral self-sovereignty with which God has endowed him.

As a moral agent, any appeal which God, at any point in eternity, might make to such a being must be moral, and not coercive.

We must here also give place for all that it may mean to the fearful confirmatory control of persistent evil choices and habits over the power of the will both to be, and to do, good. Our observation impressively teaches that evil courses persistently pursued result in a paralysis of will for either righteous motive or performance. The philosophy of this situation, alone considered, seems to indicate a possible fixity of evil character as irresistible as fate. When dealing with the moral destiny of man, however, we may never forget nor overlook the abounding and amazing grace of God in its power to transform and to recreate the moral life of even the most abandoned of characters.

It is obvious that this discussion brings us into the presence of some of the most baffling problems of Christian thought. The question is most easily and naturally asked: If a good God, foreknowing all

finalities, foresees that some souls which he creates will finally choose evil with all its irretrievable tragedies, then, how could he ever have consented to the initial creation of such souls? Does the question itself involve a fallacy of thought? The answer must be that God from the beginning, in the establishment of a moral order of citizenship in the universe, took the risk of such potential wreckage of human personality. The very conception of free moral personality would seem to involve such risks. If as between alternatives, a moral agent has power to choose the right, he must be equally potential for a choice of evil. The real problem of character is most largely decided, either by the triumph of moral choices over evil, or by the surrender of the soul to evil solicitations.

I come back then to this: The God that shall satisfy enlightened Christian ideals must appeal to the worshiper in the character of highest conceivable perfection. He must be powerful in a sense equal to all demands upon his government; all-knowing

for all his functions, never to be caught in the meshes of intellectual surprise; absolutely righteous, just and good toward all his subjects. As the very crown of his creative purpose, He reproduces in man potentially his own intellectual and spiritual qualities by endowing him with moral personality. In man God posits the supreme values of the universe. The inference, if not the demonstration, is that God intends the eternal conservation of these values. Man is God's spiritual child. He is ordained to be the deathless heir of a divine Kingdom, to be eternally companioned with God in a career of ever-growing intellectual and spiritual attainments, in an ever-growing likeness to God himself. To such a Being, and to such a destiny, the spiritual mind cleaves in all highest acts and aspirations of its worship. It can satisfy itself with ideals no less than the highest.

The ages have fed, and will continue indefinitely to feed, their philosophical and intellectual life at the fountains of Grecian wisdom. Socrates, Plato and Aristotle will

always be ranked among the peerless intellectual leaders of the race. Greece also was famous for its religious life. Olympus was crowned with the pantheon of its gods. But all these gods, on critical inspection, were found so defective in intellect and morals as to forfeit for themselves the worship of most knowing Grecian minds. The time came when the philosophers and dramatists of the Grecian world held the claims of the Olympian divinities in silent, if not in open, ridicule. But a divinity that is ridiculed can never command the homage of intelligent worship. So, while Grecian thought lives imperishable in history, the oracles of Olympian worship have been silent for centuries.

The perfections of the Christian God will never dim upon the spiritual vision of mankind. With the passage of time and the growth of Christian inspirations, the conception of God will expand in an ever-enriching clarity upon spiritual thought. The Christian God, with the passage of ages, will, and can, have no successful rival in

the intelligent worship of mankind. He will forever move in infinite advance of noblest human thought, and the loftiest worship will never lay its offerings upon the altars of a lesser god.

Chapter X

God and the Immensities

The demonstrations of modern science have necessitated marked revisions in traditional conceptions concerning the *status* of both God and man in their relations to the universe. These revisions have brought some disturbing problems to Christian thought. While the geological and microscopic realms together with the evolutionary philosophy have been greatly contributive to revisions in traditional beliefs, it will be sufficient for our purpose in this chapter to consider some of the phenomena of modern astronomy.

When Christ was upon the earth, and later when the New Testament books were written, there was no knowledge, and at most but slightest apprehension, of astronomical facts as now known. As compared

with the present scale of knowledge, the universe as then apprehended was of the size of a small front door-yard. The astronomy of that period was geocentric. The earth was the central orb around which revolved the starry systems. The sky, arched above the earth like a roof-dome, and at no great distance from the earth itself, was the heavenly background against which sun, moon and stars were hung like lamps for the sole purpose of illuminating the earth and lighting the pathway of man. The earth was thus easily made the central and controlling theater of all divine interest in the material universe.

Under such conception, it was easy, entirely aside from the heavenly hierarchies, wherever they might dwell, to think of man as the one supreme object of the divine solicitude. When the meaning of Christ's mission was sought, it was an easy philosophy to assume that the human family, citizens of the earth, were the only moral beings outside of heaven for which God could pay the infinite costs of the Incarna-

tion. This, as truly as though there were no other families of moral beings in the universe, who could so challenge the gifts of divine love. This philosophy of God's moral administration was one easily apprehended. It was a view which gave to both earth and man a distinctive and chief place in God's creation. It made the human family monopolistically the recipients of God's ministries of grace. The interpretation of Calvary, on this basis, was easily understood and intensely cherished in Christian thought. It would probably be quite true, if asserted, that this limited conception, or something quite akin to it, still widely prevails in many worshipful minds.

But no old order of ancient thought has been more completely demolished, and substituted by new constructions of unimaginable sublimity, than is true of astronomical science. The physical universe as conceived by ancient poets, prophets and philosophers, has disappeared, and in its stead there has appeared a universe of immeasurable magnitudes, peopled with suns, galaxies and

systems separated from each other by distances that awe the imagination. The earth, so far from holding its rank as a central orb in a planetary system, has dwindled relatively into physical insignificance. Our sun which could hold within its circumference a million earths, is itself in physical dimensions but a pigmy in the stellar universe. Betelgeuse, a single star, is found to be 27,000,000 times larger than the sun. The number of great suns in space is probably to be reckoned literally into the billions. The nearest of these to our sun is more than 25,000,000,000 miles distant. Light, traveling at more than 186,000 miles in every second of time, speeding at the rate of 6,000,000,000 in every year, would require four full years for a ray starting from the nearest fixed star to reach our earth. Still, of all the unnumbered suns not more than thirty are known to be within 100,000,000,000,000 miles from our sun.

And yet, the present-day astronomers tell us that there has come within their ken galaxies and outlying universes, so far re-

moved from us as to require a million light-years for their rays to reach our earth. Even so, the far borders of the physical universe still remain to be discovered. These magnitudes and distances are simply baffling to the imagination. While they can be stated in mathematical forms, their measurements are simply incomprehensible to the human mind.

When it is remembered that parents, whose grown children are entering educational schools in which the new science is certain to be taught, are themselves for the most part both traditional and provincial in thought, and that they themselves have been unable to impart to their children a mental preparation for this scientific world which these children are about to enter, there can be no wonder that these young minds, entering upon a higher education in the schools, are to come face to face with great intellectual surprises. The transition, from the provincial atmosphere of their homes to their new life in the schools, is to many of them like an introduction to a new and

strange world. They are either under temptation to revolt against the scientific teaching new to them, or, they swing to the opposite extreme of youthful revulsion against the religious teaching of their homes. In either alternative, the situation is one both of delicacy and peril. A grave responsibility attaches to the teacher in the class-room for a reverent treatment of these uninitiated minds. If his attitude is one of professional indifference toward the religious prepossessions of these minds, he may lead them only into a maze of mental conflict from which they may not easily retrieve themselves. Under conditions named, there is due from the wise and reverent teacher a most thoughtful guiding of these young lives to the new intellectual positions.

As a matter of correct education, the scientific teaching of the higher schools is likely to be not only approvable but a necessary preparation of the younger mind for intelligent contacts with the age in which he is to live. It would seem a fact that parents need a modern education in order to

the best home-training of their children, preparatory to their future life in the world. For lack of such education on the part of parents, there is often a dangerous cleavage between the religious impressions made in the home and those received in the scientific teachings of the schools. It is not surprising that when the young and provincially home-trained mind comes to get a scientific view of the magnitudes of the universe, he is instantly impressed that the field is altogether too large to be successfully managed by a provincially measured God. And here is a fallacious snare into which his young feet are likely to be caught.

At first thought, it might seem that the spatial universe utterly dwarfs all mundane and human values. The earth, so far from seeming of central importance, is reduced relatively to something less than a sand-grain. Man, as measured by mere bulk, is less than an atom of dust floating in a sunbeam. It is not easy to conceive of a God big enough to be at once Creator and Controller of the physical immensities. And,

however large our conception of God, more than ever we are prompted to ask the question: "What is man that God should be mindful of him, or the son of man that God should visit him?"

But, after all such questioning may be but the haunting of a most superficial fallacy of the human mind. When the largest possible bulk of the physical immensities conceivable is reached, there remains much to be said concerning the transcendent values of man, and the significance of the earth as, at least, man's transient home. The whole problem, great as it is, may carry in itself no legitimate cause for a moral stampede in thought. It presents no problems to be retreated from in a mood of mental panic. As long as man may exist as a thinker, he will feel more or less the urge to give a rational accounting for the universe. Passing by many such attempts already made, it will be of interest to compare two chief hypotheses of existence, now addressing themselves to thought, namely, the Theistic and the Materialistic philosophies.

Christian Theism posits God as purposely and adequately behind the order of nature. Both his intelligence and power are fully equal to all governmental demands of the material universe. Christian thought, however, mainly stresses God's purposive moral relations to the world. It does not primarily work back to the thought of God from a primary study of nature. It stresses particularly God's spiritual purposes and aims in his relations to moral subjects. Christianity is supremely concerned with the spiritual world. But it nowhere fails to enthrone God as adequate Creator and Governor of the material universe. It thus assigns an almighty, all-wise, and morally creative Power as causative of nature's order.

The Materialistic philosophy undertakes to account for all phenomena, including man in all the output of his being, from a mysterious interworking of unknowing, unmoral, and non-spiritual forces resident in what is named as the "Natural Order." Probably Herbert Spencer is as representa-

tive an exponent of this philosophy as any to which we may refer. He was a most diligent and inventive thinker, and made a phenomenal impression upon the thought of his age. He posited as the source of all creative product, "An Infinite and Eternal Energy, from which all things proceed." Himself recognizing the inscrutable mystery of existence, it seemed to him an absolute certainty that we are in the presence of an "Infinite and Eternal Energy." He ascribed to this "Energy" an "Unknowable" character. But he denied to it the attributes of personality, immortality, or any moral quality. It is not clear that he denied intelligence as accompanying this creative "Energy." If he admitted such intelligence, he may by so much be construed as making a blind concession in the direction of Christian Theism. Spencer undoubtedly intended a philosophy of the universe entirely, minus the conception of the creative God of Christianity.

Which of these two contrasted theories of creation—the Theistic and the Materialis-

tic—makes the more rational appeal? Many clear thinkers are convinced that the universe responds to thought as a rational order. But loyalty to our own mentality inevitably demands in a rational order rational causation in processes. In a previous chapter, we reached the conclusion that unaided and non-knowing elements in nature are incapable of producing intelligent organisms. But here is man, a creature of heart, intellect, and will. He is capable of a great wealth of domestic, social, and moral affections. In thought, he may be a magical inventor of material appliances for human uses, or he may be a creative genius in poetry or in art. In will he may carry a sublime purpose of righteousness of life and character. Can it be rationally assumed, much less demonstrated, that such a creature is the product of unknowing matter, or of a "fortuitous concourse of atoms"? Intelligence cannot be derived from non-intelligence, nor the moral from non-moral sources. Shakespeare's genius can only be accounted for as the offspring of a genius

greater than itself. Lord Kelvin, one of the foremost scientific thinkers of the modern world, is on record as saying: "There is nothing between absolute belief in a creative power and the acceptance of the theory of a fortuitous concourse of atoms. If you think strongly enough, you will be bound by science to belief in God, which is the foundation of all religion."

If it should be conceded that through action of causative purpose upon processes which we call natural, life in all its forms, from the most elemental to the highest intellectual and moral organisms, comes into being, this would be entirely harmonious with the claims of Theistic evolution. This evolution means the constant inworking of the creative God in nature. This would be but the out-fruiting of the "Divine Immanence," now so fully emphasized in Christian philosophy. But a bridgeless chasm lies between such a view and a materialistic philosophy.

We name God as Person. We do this because there is no other term in language

that so approximates the meaning which we wish to translate into our thought. However, in applying any title to God we need always to bear in mind that no word in language which might apply to human character is large enough to cover the meaning of God's personality. No finite language can adequately describe the incomprehensible Infinite. We are, however, under necessity of aiding ourselves, as best we may, by thinking of God through our own highest conception of human personality.

God's creative work in nature crowns itself in the production of intellectual and moral personality in man. The most prophetic science looks for no creative product of a higher order. Man's introspective mind and moral potentialities alone, mark him as a being of distinctive and immeasurable possibilities and worth. In attempting any estimate of man's intrinsic worth, we must always include in our reckoning the unlimited potentialities of growth in intellectual and moral character as inhering in the human constitution. God, the Infinite,

is the only limit to man's possible growth in an immortal existence.

We may doubtless help ourselves to some intelligent apprehension of God's personality by climbing Godward from the plane of our highest known personality in man. If God is imaged anywhere in creation, such image must reveal itself in the highest moral personality known to us. If in its best form man's personality does not reflect the image of God, then it would seem that the human race itself is bereft of any assuring knowledge of the Divine character. In this thought, there seems room for a legitimate anthropomorphic approach to a correct knowledge of God. Indeed, if we are ever to come to any correct spiritual apprehension of the Divine character, it would seem possible that we could realize such knowledge only as we are introduced to God himself through the doors of our own spiritual experiences and conceptions.

The astronomer plants his observatories on mountain heights where the atmospheres are clearest, and where he can secure the

most unobstructed range of the illimitable starry spaces. So, when we would secure our clearest approaches to the Divine character, we must plant our feet upon the loftiest known heights. We must lift ourselves on the shoulders of the divinest man we know. God is forever infinite; man forever finite. But the road from man's moral nature leads with true directness toward the doors of God's own dwelling-place.

Of course, it would be but commonplace to assert that God is humanly incomprehensible. He would not therefore be unintelligible. We may have valid knowledge of many things which as a whole lift themselves infinitely beyond our human comprehension. I must think that the concept of an infinite Creator and Ruler large enough to administer all the immensities, is no more an irrational conception than that which is forced upon us by observation of an immeasurable material universe.

Science is confident that throughout all worlds there is the orderly reign of law. No chaos is found in the immensities. The

imagination is overwhelmed at the sublime march of phenomena harmoniously circling in the infinite spaces. Yet man has succeeded in putting the test of his analyses upon the distant suns. He has discovered that the entire known material universe is composed of like substances. The same elements found in the earth are also discovered in the sun. And so through all celestial spaces to the utmost discoverable borders of creation the same substances appear, and all worlds respond to the sway of a common government. This conception certainly harmonizes with the Theistic philosophy of one sovereign God and one Law—one adequate Creator and Lawgiver—for the entire universe.

The human mind is not easily at home in these ranges of thought. The wings of its imagination are not trained for familiar flights into the infinities. When we undertake God's measurement from the scale of our own limitations, or from the habitual conceptions of a narrow intellectual environment, we can hardly escape the fallacy of

limiting him to human standards. It is perhaps impossible for the human mind to grasp the conception of a God who infinitely transcends our anthropomorphic standards. It is difficult for us at once to think of a God both large enough to meet the demands of the universe, and at the same time a God who can interest himself paternally in human life. We may remind ourselves, however, that this difficulty, if it exists, marks a human limitation, and not necessarily a limitation of God's greatness. If God is a purposive Creator and Lawgiver in nature, he must of necessity be something greater and larger than nature itself. All that is needed to thought is a God big enough for the job. Then, the difficulty of conceiving a God adequate to the creatorship and lordship of the universe will disappear.

It might be both a normal and stimulating process, one greatly enlarging to both our mental and moral vision, if we could familiarize ourselves with the thought that physical magnitudes do not, and cannot, va-

cate either the necessity or the probability of an infinite Creator and Lawgiver in the universe.

In any event, if the whole matter were simply a huge guess, it can but appear that the Theistic philosophy, which calls for an almighty, all-knowing, and righteous Creator and Ruler in nature, when confronted at the court of reason, makes for itself a far to be preferred claim over Mr. Spencer's theory of an "Infinite and Eternal Energy" —itself non-personal, non-moral, non-immortal—"from which all things proceed." Mr. Spencer, of necessity, put large terms into his premises; but from his day till now, no thinking mind has been able to demonstrate the soundness of his premises, and his philosophy itself long since went hopelessly over the mill-dam of rational thought.

Whether there are other worlds in space than our earth morally inhabited, is a question which to our mundane knowledge is likely to remain forever speculative. Alfred Russell Wallace, the brilliant co-developer with Darwin of the Evolutionary

Philosophy, wrote an elaborate volume setting forth his conviction that this earth is the only morally inhabited material world in space. To my own limited thought, on the basis of seeming probabilities, it would be easy to assume a multitude of worlds so inhabited. If the theory of Wallace is true, and we do not know that it is not true, then, the significance of man for the universe would be infinitely magnified. Man must then be thought of as the one only moral and spiritual inhabitant of the entire creation.

The real fact, however, to be stressed is, that if there were millions of morally inhabited worlds in space, this could not in the slightest detract from both the intrinsic interest and worth of the earth and its inhabitants as now known. There is a well-nigh spontaneous prompting to disparage both earth and man because of the minuteness of their physical bulk in the infinite spaces. But this is an absolute fallacy of the imagination. Whatever may be the possible interest attaching to other inhab-

ited worlds, and whatever the possible relations of their inhabitants to God's eternal moral empire, all this, so far from detracting from the real significance and worth of man, may be but the prophecy of infinitely extended introductions and affiliations which man hereafter is to sustain with unnumbered citizenships of the moral universe. However insignificant our earth may seem in space, it is amply large to serve as the primary training ground, the intellectual and moral gymnasium, of a moral race, a race whose lines of thought radiate into infinities, and whose intellectual and moral powers are big with the prophecy of a God-like immortality.

Whatever may be the facts concerning other worlds, the human soul asserts its inalienable divinity, its regnant moral and intellectual worth, forever and forever on its own account. Man is not to be measured by his proximities to any mere physical bulk, however large in itself. So far as we know, not the mightiest of physical worlds, nor all physical worlds combined, can

think a single thought nor exercise a single volition. It is man alone who has created all the sciences of nature, whose inquisitorial search has traversed the far pathways of the universe, weighing the suns, analyzing their substances, and measuring the speed of their light-rays. Thus man intellectually demonstrates himself as greater than all material worlds combined.

"This that we see—this casual glimpse within
The seething pit of space; these million stars
And worlds in making, these are nought but matter:
These are but the dust of our feet,
And we who gaze forth peerless on the sight
Find not one equal, facing from the vast
Our sentient selves. Not one sole, lonely star
In all that infinite glitter and deep light
Can make one conscious movement: all are slaves

To law material, immutable . . .

. . . . . .

Yea in these souls of ours triumphant dwells
Some segment of the large Creative Power;
A thing beyond the things of sight and sense;
A strength to think, a force to conquer force,
One are we with the ever-living One."

But man is something far other than a brilliant intellect. He is endowed with a spiritual sense which enables him to lay hold on God. It was the great Augustine who said to God: "Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee." The most alert seeker after spiritual satisfactions may say:

"Day and night I wander widely through the wilderness of thought,
But my one unchanged obsession, whereso-e'er my feet have trod

Is a keen, enormous haunting, never-sated
thirst for God."

In the experience of numberless seekers after God, there has come an invincible consciousness, accompanied by an overwhelming sense of joy and peace in the soul, testifying to the fact that God has answered by a voice all divine to petitioning prayer.

"Speak to Him, thou, for He hears, and
Spirit with Spirit can meet—
Closer is He than breathing, and nearer
than hands and feet."

Jesus himself, the peerless man of history, stands a perpetual and unimpeachable witness to the practical possibility of a direct fellowship between the Spirit of God and the soul of man. He lived like one consciously face to face with God. His sense of God's presence and support sustained him faultlessly along the most difficult and heroic path ever trod by mortal man. He himself was much given to prayer. He es-

pecially and intensely prayed in preparation for all the great crises of his mission. He magnified prayer as a means of direct access to the Source of all spiritual power.

Historically, prayer has proven an undying promptitude in the finest souls of the race. If we could count the roster of eminent saints, martyrs, moral heroes, spiritual apostles, prophets, inspired psalm-singers, men who have given their lives in unselfish service for the moral uplift of the world, who have dwelt habitually upon the loftiest summits of faith, we should discover that they were all men of prayer. The inspirations of their loftiest ideals, the supports for their noblest heroisms, were coupled with a supreme consecration to, and a sense of conscious fellowship with, God. The lives of such tell the story of a morally heroic communion, the sublimest in history. For a philosophy to ignore this phenomenon, for a history to pass it by in silence, would be tantamount to the self-branding of such philosophy and history with a fatal blindness to the most significant events of the

cosmic world. As we thus contemplate the God of the Immensities, we are convinced that this God is immeasurably more interested in the fate of a human soul than in all the starry heavens.

Chapter XI

God in Christ

The value for man of Christ's relations to God expresses itself in the realm of moral and spiritual revelation. This fact needs to be clearly apprehended in order to guard against a false assumption, frequently advanced, that Christ in his Incarnate life was in possession of all intellectual truth, historic, philosophical and scientific. While Christ was possessed of an astonishingly sane and intuitional mentality, clear and lightning-quick in its apprehensions, a native wisdom which infallibly guarded him against false conclusions, I freely concede, making allowance always for the high and exceptional normality of his human faculties, that intellectually he was a man of his own age. He himself disclaimed knowledge of many things. As a child, Jesus "in-

creased in wisdom." I think it cannot be too strongly, but reverently, emphasized that Christ did not come primarily, nor even in a controlling subsidiary sense, to be an authoritative teacher in history, philosophy, or science. Intellectually, he was the sanest man in Syria, but as a human child, he was Syrian-born and Syrian-bred. He certainly had limitations on the plane of human knowledge. His mission was spiritual; his sinless personal perfections revealed themselves in a realm of moral and spiritual order.

The order of nature may speak eloquently of design and control, but its testimony concerning the moral and spiritual character of its Maker and Ruler is not, in itself, so definite as to be satisfying to man's spiritual quest. Material nature alone does not furnish a revelation assuringly adequate to man's moral needs. Indeed, one's impression as to whether nature is or is not essentially benevolent will depend much upon his spiritual prepossessions. To one mind,

nature is still much of a jungle, whose denizens are:

"Dragons of the prime,
That tear each other in their slime."

This type of mind looks upon cosmic nature as having no soul of friendship, no moral ministries, for man. To such a mind, nature seems indifferent both to the life and fate of the individual. Of nature, he says:

" 'So careful of the type?' But no.
From scarped cliff and quarried stone
She cries, 'A thousand types are gone;
I care for nothing, all shall go.' "

In contrast, there is another type of mind, spiritually sensitive, to whom faith lends a vision of sweetness:

"Who trusted God was love indeed
And love Creation's final law—
Tho' Nature, red in tooth and claw
With ravine, shriek'd against his creed."

The moral law and the benevolence of nature in its great open life, is interpreted, pro or con, by the individual observer much after his own moods and prepossessions. It is doubtless true that the mind attuned to Christian sensitiveness reads in nature a myriad handwriting of beneficent purpose, which entirely escapes the materialistic vision. Material nature alone, however, can never give a satisfying response to the needs of man's moral and spiritual life. It rather comes through a direct spiritual revelation to the mind and soul of mankind. But, if man is a moral being, if he is made after God's likeness, if as moral personality he is the crowning product of Creation, if he is God's spiritual child, made for companionship with God, then, the overwhelming probability is that God will speak with direct voice to his human children.

That God has thus spoken is confidently attested by untold millions of witnesses. They form an unbroken succession through the Christian ages, many of them having sealed their sincerity in martyrdom. Of the

living witnesses to the same conviction and experience there are many more today than have lived in any preceding generation. The WORD through which God has conclusively spoken to the race is Jesus Christ. In self-revelation of his character, of his spiritual nature, of His moral providence over the race, in His sacrificial concern and infinite love for mankind, God ambassadored himself through Jesus Christ.

In Christ's incarnate history, there were involved two transcendent missions. One was an adequately satisfying revelation of God's spiritual nature, and His moral purposes for, and His relations to, mankind; the other, perfect exemplification of God's ideal of a spiritual and moral humanity. Under what symbols does Christ set forth God's character? His favorite term for God was FATHER, which sprang from his own filial consciousness. He dwelt in closest intimacy and fellowship with the All-Highest God, toward whom he had all the confidence and freedom of a Son. When he would reveal God's character and relations

to the human world, he pictured the supreme Ruler of the universe as the Spirit-Father of all mankind.

No symbol could be so captivating, none so confidence-inspiring. Christ habitually prayed. It was his method of communion with the Father, and to it he resorted especially when facing great crises. Through prayer, he made the drafts upon the Father's support and sympathy, which he so much needed in his critical mission, which so burdened his own soul as never to be fully shared in any other human experience. His disciples were so greatly impressed by their Master's practice of prayer that they besought him to teach them the art. His response carries with it a sublime lesson. In the new prayer he taught, and which has been more frequently repeated than any other in human worship, the very first phrase was—"Our Father." He thus introduced them at once to a filial conception of God. It was the custom from time immemorial, when favors were sought of kings and all in authority, to present most

ceremonial and subservient petitions. This was especially the vogue in Christ's own day. In all such petitions there was no room for affectionate and familiar relationships.

As between such methods and the spirit of the "Lord's Prayer," there is a contrast as wide as the world. After the analogy of a most affectionate earthly father, Christ makes prayer to God the trustful approach of a child to its loving father. He teaches that God, Giver of all good, delights in loving response to the worshipful requests of his children.

The thought of God's Fatherhood is inwrought in all of Christ's teaching and experience. It is largely a background of the New Testament epistles. Both John and Paul repeatedly emphasize God's Fatherhood of the saints. To reaffirm man's sonship in God's family was a very chief factor in Christ's mission. "To all who did receive him, and believe in him, he gave the right to become the children of God, owing their birth not to nature nor to any human or physical impulse, but to God." When

the risen Christ walked away from his tomb, his first greeting was to Mary Magdalene. To her he gave this impressive post-mortem message: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God and your God." The risen Christ thus identified himself with his disciples in a Brotherhood that meant for both him and them a common Fatherhood in God.

It would not be an overstrain on Christ's conception of God's Fatherhood of humanity if it were closely compared with the relations of the human family. The human father begets children on whom his heart is ever after set. God likewise reproduces his own likeness and nature in man, in intellectual and moral personality, and the Divine heart is forever set upon man as son and heir in the spiritual household. The bond uniting God as Father to man, his spiritual child, is forever indissoluble. If at any time or place in the future career of this child, moral disaster overtakes him, this will not be chargable to God. It will re-

sult entirely from man's volitional departure from relations of moral harmony with the divine Father. Even so, God gives highest pledge of willingness, if the erring son turns face about from his evil courses, to effect a perfect reconciliation, and to pay infinite cost for the cancelling of damage done. God's love never deserts his moral child. Chosen and persistent sin on the part of man is the one tragedy which, so far as can be seen, alone can separate the human soul from the shelter of God's unchanging love. If there is a hell of separation from God, this is a hell which the sinning soul creates for itself. By his own self-imposed obligation in the creation of man, God holds himself under enduring bonds to receive and to befriend any erring soul who seeks retreat from his evil choices. Bishop McConnell declares in his recent book, *The Christlike God,* that, "We need not believe in God at all unless we choose to, but if we are to believe in him as moral, we can fairly and reverently say that he must face the judgment of all righteous intelli-

gence as to how he treats men." I must think that too great emphasis cannot be placed upon the fact, as concerning either God or man, that the normal relation of parent to child is that of inexhaustible love and of deathless interest.

A most grave fact to receive due emphasis in thought is that while the Father's love is constant and intense, this love is far from being universally responded to by filial obedience and affection on the part of man. God never fails in fulfilling his obligations, but man has often entered upon such decisions as to thwart the divine love for human welfare. Christ's "Pearl of Parables," that of the "Prodigal Son," is significant in its teaching at this point. The son, obsessed by an alien mood, wandered far from the father's home. In a strange land, he squandered his father's generously bestowed gifts in riotous living. He descended to low levels of personal degeneracy. He ran the full gamut of an evil career. Meanwhile, in the far deserted home, in the breast of the father an intense interest in, a constant flame

of love for, this wayward son were unquenchable. Paternal love in itself was helpless to restore the wanderer, but it lived in the father's heart constant as time itself. But when the prodigal, bankrupted, humiliated, disgraced as he was, decided to return to the father's house, no longer to be called a son but a servant, while he was yet a great way off, the father met him and took him into his arms, and the old home was made a scene of banqueting and of joy because the lost one was found, and he that was dead had come to life. The prodigal's restoration was conditioned absolutely upon his own decision. Had he decided to remain, to die, and to be forgotten in a forbidden land, the father's love alone could never have restored him. As in the human family, the waywardness of children may defy all parental love and crush the parental heart, so in the moral family of mankind God's love may be equally rendered powerless to confer its larger benefits upon impenitent hearts. In this fact are wrapped up the

most tragic possibilities of the moral universe.

God's Fatherhood, as revealed in Jesus Christ, is inseparably coupled with the corollary of the moral Brotherhood of mankind. The recognition and realization of man's moral brotherhood in God is the supreme end toward which all of Christ's ministries conspire. Whatever may be the present blindness and indifference of the nations to this great ideal, it is no dream in the Divine mind. It is God's own prophecy of crowning splendors for the coming civilizations.

Christianity is the moral training school of the world. Its standards are in wide contrast to the social and legislative usages of mankind. They are not shaped by the shibboleths of caste, by the voices of the market, nor by the customs of law-courts. Institutions invariably work upon life from outward approaches. Christianity is not an institution, but a spirit, a divine life in the soul of man. It fulfills its functions by dealing with the inner life. It works at the

seat of motives, at the inner formative sources of character. It is a light of God resident in the human heart.

This is not to deny the necessity of institutions to organized society. But institutions, however powerful or useful, do not represent the vital methods of God's Kingdom, save as they themselves are administered under Kingdom motives. This applies to all individual abilities as well as to organized power or talent. Christ's ideal for the employment of talent, for the uses of power, whether individual or corporate, is that of responsible moral stewardship. Every man, every institution, is held strictly responsible for the moral uses of power. Service is a supreme term of Christianity, though much unmeasured and hackneyed in use. Power, under Christian constructions, can have no function either for despotic or selfish uses. It is ordained as a beneficence for mankind.

No enmity can be rightfully employed against efficiency on its own account, either in industrial or professional life. The man

of large constructive talent, wields a power in itself admirable. It is an enviable thing to be gifted with exceptional ability. God has not started all men alike. Exceptional opportunity has given to some men marked advantage over others. The supreme test of quality, either in a personal life or in an organization, resides in the moral uses of power. The man of but one talent, the one most humbly endowed, is not to be excused if he fails in a right moral use of that which he has.

The family is made up of all grades of development, from parents controlling the household to the cradled infant. It also varies greatly in degrees of intelligence. Parents normally furnish the standards of conduct and character for the children, especially in childhood's formative periods. There rests alike upon all parents, whether used or abused, the imperative obligation of right precept and example in behalf of their children. This duty is to be efficiently discharged with much watchful diligence and wisdom. The symmetrical nurture of

family life calls for variety of tactful administration. While the older children may have attained sufficient maturity to be allowed self-direction, the younger will still tax the ingenuity of parental wisdom in guarding and guiding their growth. From earliest life, each child is likely to develop distinctive characteristics. The one regulative and divine factor in family life is Love. This unifies and makes beautiful the home. Differing grades of maturity and intelligence, and varying temperaments equally come under the dominion of love. In the ideal home, these different qualities are so harmonized as to bond parents and children alike in most affectionate loyalties.

Now, this human family presents a not unfitting parable of the Divine Father's relation to human kind. Men universally, are God's children. He loves them all as only a God can love and deal with all grades of moral intelligence. Multitudes of mankind obviously seem to have but the dimmest conception of God and of their relations to him. If their present moral choices and character

were to be decisive of their future destiny, it would seem that many have little or no opportunity for making intelligent moral decisions. If this were all, it would seem an insoluble moral tragedy for the human world. But if the submerged masses of this and of numberless generations are to be perpetuated in existence, we may confidently rely upon a divine Father of mankind, if not here, then, at some stage or stages in their future career, to even up their opportunities for intelligent moral entrance upon eternal life. We may assuredly believe that the God of all the earth will deal in final righteousness with every human soul.

Christ has not only revealed the one and only satisfying conception of God's character and purposes in relation to mankind, but it was equally his function to manifest in himself the kind of man whom God would delight to honor in sonship. The cosmic function and end of Christianity itself is to produce a race of Christlike men and women. This is a supremely significant conception, which is not in the least to be

slighted in one's diagram of life. Our vital acceptance of the divine Fatherhood means nothing less than our fullest purposive responsiveness to God's will, and our earnest decisiveness to pursue Christ's ideals of life and attain unto the likeness of his character, as the law both of motive and of conduct.

The significance of the moral brotherhood of man in Christ Jesus is immeasurably far-reaching. Its divine claims cover all human relations. It makes every man potentially sacred. Of all existing created values, man everywhere and always stands immeasurably above all other standards of value. This investment of God in man is God's imperative challenge to all men to deal everywhere reverently and sacredly with the rights of all their fellows, irrespective of their social, intellectual, or capitalistic rank. Any privileged interest that assumes to put the least competent of its dependents upon a plane of value with mere tools, is thereby guilty of infringement upon a divine law. In this respect Christ's own

example was unique and decisive. He never slighted human nature, even in its humblest guises. He treated the most unprivileged classes in the spirit of a sacred respect. He saw in all men divine possibilities. The knowing religious hypocrites and the pharisaic caste-spirit that looked with contempt upon publicans and sinners, he lashed with whips of moral scorn; but the poor and unpretentious in life, he treated in a spirit of divine reverence.

In his human advent, Christ put himself upon a level with the poor. He was God's ambassadorial Saviour for all mankind. He was not governed by any spirit of social caste. In the long perspective drama of human redemption, he beheld a final peership of saints in their heavenly estates and citizenships. He came to lift into God's light the entire human race. It was of divine strategy to begin this morally lifting process from the very bottom layers of society. When a great structure is to be moved, it is not lifted from the roof, but from the foundations. When the Christ-Mother bore her

son in Bethlehem without even a home-roof to shelter her; when he who dwelt with God before the world was, and did not snatch at equality with God but emptied himself by taking the nature of a servant, it was then that God put an uplifting moral dynamic under the entire human race. If Christ had revealed himself merely to the privileged classes, to kings, to geniuses, to philosophers, to the rich and powerful, he would have had no message for the great masses of mankind. But when he lifted the lower levels of the poor up to the plane of sonship in God's family, he elevated all the aristocracies of the race in the same movement. The privileged classes of mankind needed Christ just as certainly as the poorest of the poor. But they had no preferential rights, no monopolistic preferred stocks, in the great partnership of human redemption.

St. Paul was not only a peerless Christian, but also a great philosopher and logician. He saw in the immeasurable humiliation of Christ God's infinite valuation of humanity, and drew from it an imperial rule

of conduct for the government of all men in their interrelations with each other. He asks: "Wherefore, because God has paid this countless price of sacrifice to insure the safety of human values, how should men behave toward each other?" In view of God's inestimable values put upon human nature, he declares: "Therefore, let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others: for such was the mind which was in Christ Jesus." The history of the Incarnation is a prolonged story of God's conduct in its relations to human worth. It is a divine mirror into which the lords of caste, kings, social aristocrats, captains of industry, magnates of capital, the intellectually élite are invited to look long, reflectively, and with most serious self-interrogation.

In this meditation I make no attempt to prove Christ one of the Persons in a Divine Trinity. I fully believe in Christ's perfect,

full-orbed humanity. I believe that he so fully entered into human experience as to absolutely qualify him experimentally for a perfect understanding of, and complete sympathy with, human nature. How, with other phenomena of his history, this could be, is altogether beyond my comprehension. I accept the statement of St. Paul that in order to become man, Christ "humbled himself." To use an expression of the theologians, he who had dwelt in glory with God "emptied himself" of this glory that he might put himself perfectly on the plane of human nature. The *how* of this wonder was compassed by God's own wisdom. But if Christ was a man only, then he reached so loftily into the dimensions of a God as to be without peer or rival in human history. There were instances and occasions when he evidently rated himself in a rank altogether higher than anything of human record.

To pass by all the testimony of his miraculous power over nature, in the realm of thought alone Christ uttered conceptions worthy of a God. Without doubt, he

clearly recognized himself as the Messiah of Hebrew prophecy. He invested the Messiahship in a wealth of spiritual conception which greatly transcended all original prophetic ideals. The Messianic mission was on a plane altogether beyond any merely human ability to perform. It involved a function which could only be installed and fulfilled from Divine resources. Christ recognized his mission as Messiah as something purely of Divine origin. It was God's one great adventure with the human world, and it originated in the Divine love for the sake of human redemption.

The time came when Christ's incarnate history was to close. His disciples were broken-hearted at the announcement of his going from them. It was under such conditions that he made one of the most pregnant announcements that ever fell upon the world—the announcement of the successorship to himself of the Holy Spirit. This was a conception which never could have originated in a merely human mind. Its

deep significance was virtually a self-declaration of the divinity of Christ's mission to the human world. He had laid the elemental, the human, foundations of God's spiritual Kingdom in the world; but this Kingdom was henceforth to be conducted, increasingly illuminated and enlarged, and perpetuated to the end of time under the supervision and inspiration of the Holy Spirit. It would be a chief function of the Spirit, not to speak of Himself, but to take of the things of Christ and to show them unto the world, and thus perpetuate Christ's spiritual reign on the earth. Our Lord very surely apprehended all this; but just as surely, he could not have made this divine claim for the mere carpenter of Nazareth.

Several distinct functions were assigned to the Holy Spirit. Let us look at a few of them. He is called the Spirit of Power; the Comforter; the Inspirer of Truth. Christ said to his disciples: "Ye shall receive power after that the Holy Ghost has come upon you." Again speaking of the wonderful works which he had wrought as creden-

tials of his mission, he made the marvelous statement: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "Greater works than these shall he do!" "I have raised the dead; but you shall be the creators of civilizations. I have healed the sick; but you shall cover the lands with hospitals and infirmatories, with homes for the aged and the orphan; you shall build schools for the training of nurses for the sick, and inspire great philanthropies for the care of the poor and unfortunate. I have opened the eyes of the blind, and have unstopped the ears of the deaf; but you shall bring visions of comfort to the sorrowing, and messages of heaven to the deaf. I have released the bodies of men from enslaving infirmities; but you shall bear the messages of emancipation to the enslaved families of the civilizations. I have taught you lessons of duty, of character and of destiny; but you shall turn the civilizations into schools of service for hu-

manity, you shall vizualize before untold generations of young life the divinest ideals of character, and you shall hold before the world's dying gaze the glories of an immortal and heavenly life." The moral power of Christianity is fed from the dynamics of the skies.

What wide dramas of beneficence are suggested by the thought of the Spirit as Comforter! The consolations of Christianity through the Spirit have surpassed all other ministries of comfort for a troubled humanity. Life has been cheered and sweetened for innumerable shut-ins from illness, hope and courage have come to myriads of the poor, and invincible fortitude to those under stress of severest trial. It is this that accounts for Paul and Silas, their backs sore from the scourging lash, singing songs of joy in the dungeon at midnight; for John Bunyan writing his immortal allegory when unjustly confined in Bedford jail. It is this that gives a joyous freedom to soul and mind when the eyes must look out through prison windows.

Think of a delicate organism like that of Madame Guyon, alert, sensitive, deeply spiritual, but suffering long imprisonment at the hands of a despotic church because of her alleged heresies, and yet within her prison cage composing and singing this song:

"A little bird am I,
Shut from the fields of air:
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth thee.

Naught have I else to do;
I sing the whole day long;
And He whom most I love to please,
Doth listen to my song;
He caught and bound my wandering wing,
But still He bends to hear me sing.

My cage confines me round,
Abroad I cannot fly;
But, though my wing is closely bound,
My heart's at liberty;

My prison walls cannot control
The flight and freedom of the soul.

O! it is good to soar,
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love;
And in thy mighty will to find
The joy and freedom of the mind."

These are but typical instances of racial experiences which through all the Christian ages have come to martyrs, saints, heroes, prophets and apostles. They are the self-sacrificing servants of mankind, who have been tried as in furnace fires, and yet who through the Spirit have come into harmony with God.

The Spirit as Inspirer of truth is a no less wonderful conception. The first emphasis is on truth, as it centers in, and relates itself to, Jesus Christ. He is the spiritual Light of the world and the Head of the spiritual universe. It is therefore the supreme mission of the Holy Spirit to inter-

pret Christ to the moral and spiritual understanding of mankind. Christ's dominion over the moral and spiritual ideals of the race is a continually widening one. With every new advance in knowledge, and new development of civilization, there is imperative need for enlarged interpretations and applications of the laws of Christ's Kingdom for man's collective needs. A growing intellectual and spiritual world cannot be confined in its thinking and ideals to the standards of any preceding generation. Since we live in a dynamic and not a static world, we need for our guidance the best of yesterday plus the new truth and the inspirational conceptions, which have come since the morning's sunrise. Tomorrow there will be new births of thought for the meeting of tomorrow's needs. And so on, in endless succession.

The wonder of the Holy Spirit is, that with the regularity of sunrise and sunset, he is giving ever-enlarging interpretation to the meaning of Christ's reign on the earth. Christ's original disciples had the great ad-

vantage of intimate personal companionship with their Lord; but the practical application of Christ's ideals to present-day civilization is immeasurably wider than even in Apostolic days. The Holy Spirit will always move in advance of all civilizations and of all human progress, ever holding in a clearer light before the gaze of mankind the widening significance of Christianity for the human world. And this will be progressively true until the earth itself shall be filled with the light and glory of God as seen in the face of Jesus Christ.

We need not, however, confine the inspirations of the Holy Spirit to a distinctively religious function. We should be studiously careful not to set narrow limits upon the Spirit's inspirations in connection with the world's constructive thought. May not the Spirit's presence be the very chief explanation of the superior civilizations which find development in the world of Christendom? Here are found the largest intellectual enlightenment, the best educa-

tional systems, the finest culture, the richest development of inventive arts, and the most prosperous material prosperity, to be found in the known world. Literature, philosophy, and art flourish here as nowhere else. The nations of Christendom have produced in philosophy and science the Bacons, the Newtons, and the Einsteins; in literature the dramas and epics of the Shakespeares, the Dantes, and the Miltons; a wealth of lyric inspirations have also found their sweetest voices; in the arts of sculptor and painter, these lands have produced their Michael Angelos, their Raphaels, their Murillos and their Titians. Who shall deny that all the best constructive life of the world is primarily under the lead of Divine inspirations? The mission of the Holy Spirit is cosmic. It deals universally with the moral nature of man, and keeps ever alive in the human breast a sense of sin, of obligation, of religiousness, of worship.

The question of immortality is racial. It has haunted the human race from the earliest day-dawn of thought. Homer pic-

tures a post-mortem life, but his abodes of the survivors of death are shadowy, cheerless, and hopeless. The human affections of the olden world may have been intense as those of the modern day. But when their loved ones went from them in death, these ancient peoples may have followed them with all yearning, but with little assuring or comforting hope as to their fate.

"Oh, the generations old
Over whom no church bell tolled
Christless, lifting up blind eyes
To the silence of the skies.
For the innumerable dead
Was their soul disquieted."

The conviction of immortality, in some form or other, has been so universal and so persistent in human thought, that it would seem to be a divinely implanted instinct of the race.

"It must be so, Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,

This longing after immortality?
'Tis the divinity that stirs within us."

"The wish that of the living whole
No life may fail beyond the grave,
Derives it not from what we have,
The likest God within the soul?"

The Christian conception of immortality is most consonant with views which we have considered of God's valuation of human personality. If, according to the New Testament, God was at such cost to secure a race of spiritualized men, giving them the place of children in his own household, installing them as heirs of his Kingdom, then, He could not consent to the extinguishment of such men at death, like the snuffing of a candle. To think otherwise would shock our sense of all economic conservation of values. The highest conceivable values of moral life are in the prophecy of future possibilities. The most perfect development of human personality witnessed here on earth, so far from exhausting its powers in the

brief life of the present, is but in the beginnings of its prophetic realizations. It has capacity for infinite growth, and the best that earth can do is to give it a kindergarten preparation for a career of future progress.

But, whatever the truth concerning immortality, nature and unaided reason alone cannot give us a satisfying assurance of so divine a future of human life. It must be illuminated by a distinctive and authoritative revelation. This, we believe, has been given by God in Jesus Christ. We cannot share the Apostolic conception of Christ, as presented in the New Testament, without implicit belief in his perfect knowledge concerning the life after death. It was an article bearing God's own signature in the commission of Christ's Incarnation that for a human world he was to bring to light "Life and Immortality." He came that he might give emancipation to all who should believe upon his name, who else would remain subject to bondage through the fear of death. One of the final messages which he

gave to his disciples before going from them was: "Your minds must not be troubled; you must believe in God, and believe in me. There are many rooms in my Father's house; if there were not, I would have told you, for I am going away to make ready a place for you. And if I go and make it ready, I will come back and take you with me, so that you may be where I am."

The poets, the real seers of the world, have taken fast hold upon this revelation. Addison, writer of English undefiled, said long ago:

"The soul, secured in her own existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crash of worlds."

Browning, of prophetic insight, abounds in the faith of immortality:

"Then life is—to wake, not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To the heaven's height, far and steep—
When?

When see? When there dawns a day,
If not on the homely earth,
Then yonder, worlds away,
Where the strange and new have birth,
And Power comes full in play."

And again:

"I see my way as birds their trackless way.
I shall arrive! What time, what circuit first
I ask not; but unless God sends His hail,
Or blinding fire balls, or sleet, or stifling snow,
In some time—His good time—I shall arrive:

He guides me and the bird. In His good
time!"

Into the comforting arbors of a Christian faith in immortality, the afflicted and bereaved through the ages have retreated, and have found a consolation not born of earth. Tennyson, mourning the death of Arthur Hallam, the dearest friend of his younger life, says:

"Forgive my grief for one removed,
Thy creature, whom I found so fair.
I trust he lives in Thee, and there
I find him worthier to be loved."

The good Quaker Poet Whittier, when the almond blossoms were gathered upon his own temples, reminiscing by the fireside in the old home amid the "Snow-Bound" winter, called up the spirits of the family friends of his boyhood, of whom he must say:

"Ah, brother! only I and thou

Are left of all that circle now,—
The dear home faces whereupon
That fitful firelight paled and shone.
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o'er,
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard trees
We hear, like them, the hum of bees
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade,
No voice is heard, no sign is made,
No step is on the conscious floor!"

Then turning from these mournful reflections, he continues:

"Yet love will dream, and Faith will trust,
(Since He who knows our need is just,)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!

Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death
And Love can never lose its own!"

The great man is not only constructive, a builder in civilization, but he keeps existing civilizations from stagnation. The human mind is indebted for nearly all progress to the creative contributions of Genius. The mass-mind dwells habitually within the inclosures of traditionalism. It enters upon new territories of thought and of opportunity, only as some daring Columbus discovers for it some new continent for its migration and occupation. This is true in invention, in art, in science, and in all creative intellectual departures. The backward races are pursuing the same customs, using the same implements of agriculture, dressing and living after the same manner of life, in bondage to the same superstitions

as their forefathers of millenniums ago. It is a law of history that the upward migrations of the race come only with the advent of distinctive and creative leadership. The instincts of the race are correct, the verdicts of history are just, when both conspire to crown in lasting fame the creative and beneficent leaders of mankind.

We call Plato great, because he easily ranks as foremost thinker of mankind. Emerson says of Plato that his "sentences contain the culture of nations; these are the corner-stone of schools; these are the fountain-head of literature. A discipline it is in logic, arithmetic, taste, symmetry, poetry, language, rhetoric, ontology, morals or practical wisdom. There was never such range of speculation. Out of Plato come all things that are still written and debated among men of thought. Great havoc makes he among our originalities."

We think of Shakespeare as great, because he is the greatest literary interpreter of human life. He was wholly human but he embraced in his own capacious vision the

moods, impulses, fancies, passions, ambitions, of a thousand human beings aside from himself. What not one or all of the thousand could do, he did; he translated true to life, and in terms which all men could understand, and in immortal classic, all the moods of human life.

The world calls Washington and Lincoln great, because one was the chief Founder of a great nation: the other was the political Saviour of that nation. Illustration of the influence of great lives might be indefinitely multiplied. If we could register all the distinct advances of civilization, well-nigh without exception we could trace each distinctive movement back to some creative leader or discoverer, who has built or discovered a new pathway for the upward climb of the race. Among the clans of Scotland, there is tradition of a hero whose "One blast upon his bugle horn were worth a thousand men." There is a Chinese proverb which says: "A sage is the instructor of a hundred ages." Emerson tells us that, "With each new mind, a new

secret of nature transpires; nor can the Bible be closed until the last great man is born." All true greatness deserves the enduring eulogies of history.

But where in the lists of the great shall we place Jesus Christ? He has given to the human world the one and only satisfying revelation of God's character, of his love and purposes toward mankind. The deeps of human nature can hunger for no more helpful revelation of God than that furnished in Jesus Christ. He, in his own person, has perfectly exemplified God's ideal for the manhood of the race. He lived among men the one and only sinless life of history; his moral character was without blemish; his spiritual vision as clear and direct as a sunbeam. To demonstrate God's interest in, and love for, mankind, he humbled himself to the depths of human poverty, gave himself in absolute unselfishness in a ministry to human needs, and finally sealed his mission by death upon a cross. He founded a spiritual and imperishable Kingdom of God upon the earth, a King-

dom whose inspirations, purposes, and ever-growing and invincible life are sustained by all the spiritual energies of the moral universe. Jesus Christ has emerged from the centuries—Peerless, Superlative, Incomparable.

Surely, no parental heredity transmitted to him from the carpenter's home at Nazareth can explain him. How then shall we account for Jesus Christ? In answer to this query, the New Testament yields many responses. Let the following be one of these answers to our quest: Christ: "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. For it pleased the

Father that in him should all fulness dwell. . . . . Wherefore God also hath highly exalted him, and set him at his own right hand in the heavenly places, far above all principality, and power, and might and dominion, and given him a name which is above every name that is named not only in this world, but also in that which is to come."

Chapter XII

Christ in History

In previous chapters, we have been frequently and reverently brought face to face with Jesus Christ. It is perhaps fitting that the volume should close with some distinct consideration of Christ's place in history. The subject is so vital and of such magnitude as to defy adequate treatment either in chapter, volume, or library. St. John, doubtless with a touch of orientalism in his picture, closes his Gospel with these words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Jesus Christ is the most widely studied, the best known, and the most ceaselessly appealing to human interest, of any historic

character. The destructive forces of time which obliterate empires, dim the memories of the most famous, and literally consign to forgetfulness the passing generations are powerless to diminish his influence, or to lessen in human thought the stature of his greatness. He defies the rusts of the ages to put even a tarnishing touch upon his fame. He can be critically approached with a wider diversity of tempers, of friendship or of enmity than any other known character, yet he emerges from every critical ordeal only to command a wider homage from mankind.

Celsus, standing historically at the head of an unbroken succession of Christ's sceptical foes, was a patriotic Roman citizen, a man of essentially honorable purposes. He gravely felt that Christianity was a menace to the State. He was able, philosophical, but intensely bitter in his attacks upon Jesus. Some sayings attributed to him may be but legendary, but they fit into the moral situation. When he thought he had dealt a deathblow to Christ, he tauntingly asked a

Christian apologist: "What is your Nazarene carpenter doing now?" "Doing now? Sire, he is building a coffin for you." It is said that at the end, when Celsus was dying from wounds received in battle, casting from his hand into the air the blood spurting from his wounds, he exclaimed: "O Galilean, thou hast conquered!"

One of the most startling attacks on the historicity of Christ was set forth by David Friedrich Strauss in his "Mythical Theory," as appearing in his famous Life of Jesus. Strauss was brilliantly scholarly, an original thinker, a sincere man. When his theory was first published, it was received as a message of consternation at the very seats of Christian learning. For some time, the book was volcanic in its effect upon the religious mind. But after its first shock, constructive scholars, as by spontaneous concert, rallied to the complete annihilation of this ingenious onslaught against the Christian faith. Strauss himself lived to be an old man, but when his force was far spent, standing on the edge of his grave, he sadly

said of his famous theory "It has all gone to leaves!"

In 1863 appeared a book which drew to itself wide attention—the *Life of Christ,* by Ernest Renan. Its advent was styled: "One of the events of the Century." The work as literature, however mixed with bright lights and dubious shades, is a brilliant performance. It abounds in surprising eulogies of its subject. It declares that "all history is incomprehensible without" Christ. Christ is "the incomparable man, to whom the universal conscience has decreed the title of Son of God, and that with justice, since he has advanced religion as none other has done, or probably will ever be able to do." "Whatever may be the transformations of dogma, Jesus will ever be the creator of the pure spirit of religion; the Sermon on the Mount will never be surpassed." The closing sentence of the book is: "Jesus will not be surpassed. His worship will constantly renew its youth, the tale of his life will cause ceaseless tears, his suffering will soften the best hearts; all the

ages will proclaim that, among the sons of men, there is none born who is greater than Jesus." Yet, the author who uttered these eulogies could also freely accuse Jesus of acting in the rôle of hypocrisy and of imposture in the supreme crises of his life. As history, the book has been weighed in the balance of just criticism, and found utterly wanting. It is a caricature of the most sacred of all histories, dressed in "A French erotic romance."

Historic illustration of the attempts of a hostile scepticism to destroy Christ, might be much extended. Friedrich Wilhelm Nietzsche and Robert G. Ingersoll might be cited as modern instances. Nietzsche made a wide vogue for himself in Germany. His creed was—"Might makes Right." He was an apostle of the philosophy of the "Superman," a delusion that swept the German nation. He fought both Christ and the Christian religion with a venomous intensity. He says: "I call Christianity the one great curse, the one great inhuman deprav-

ity. I call it the one immortal shame and blemish upon the human race."

Ingersoll blended in himself the temperament and sensitiveness of a poet, coupled with the bravado of a blasphemer. He was a born orator, poetically esthetical, a very wizard on the platform. Irrespective of the merits of either his logic or his philosophy, he was easily an entertainer of multitudes who did but very little clear thinking for themselves. He made money in his tirades on "The Mistakes of Moses" and other kindred subjects.

Nietzsche died in a madhouse. His philosophy was totally bankrupted in the World-War. The best that can be said of Ingersoll is: If he were sincere in his negations of Christianity, he employed himself from first to last upon false constructions. He based his philosophy of the Bible upon a gross perversion of its progressive moral trends. He made no basic distinction between the early age barbarisms recorded in the Old Testament, such as were common to all ancient world-life, and the spirit of

Christianity as set forth in the New Testament. He expended his eloquence not so much upon the real Bible, as upon false views of its inspiration. If he had been familiar with the findings of modern constructive scholarship, which he was not, he would have known that he was playing in the rôle of an intellectual mountebank.

The historic sceptics from Celsus to Ingersoll are all spent forces. Their theories lie on the dump-heaps of discarded philosophies. In the mean time, the Christ whom [redacted] have sought to destroy, has been gaining for himself an ever widening dominion over the human mind, an ever enlarging place in the worshipful esteem of mankind. The religion which he founded, whatever may have been the fate of ceremonials, creeds, or denominations created in its name, is, in its vital qualities, proving itself an ever leavening force in the moral and spiritual atmospheres of the world.

There are still sporadic thinkers who follow the premises of Strauss and deny the historic personality of Christ. John Stuart

Mill, famous agnostic as he was, was too clear a thinker to be caught in such a fallacy. Both his honesty and his philosophical insight compelled him to withhold from himself and others the absurdity of doubting that Christ was a historic person. He says: "It is no use to say that Christ, as exhibited in the Gospels, is not historical. Who amongst his disciples, or amongst their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galil[illegible] certainly not St. Paul, whose idiosyncrasi[illegible] were of a totally different sort." Theodore Parker, a brilliant thinker, quite untraditional in mind, suggests: "Suppose that Plato and Newton never lived, that their story is a lie; but who did their works and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but Jesus."

Now, passing by an immeasurable wealth of alluring interest as pertaining to the personality of Christ, I shall pursue this chap-

ter and volume to their close by presenting numerically a few inferences which, as it seems to me, cannot be accounted for, save on the basis of the divine mission of Jesus Christ to the human world.

First, as a sample of the impression which Christ made upon his original disciples, and the immediate community of his followers, I cite the following. Dr. Goodspeed, in his version of the New Testament, makes the writer of the letter to the Hebrews say: "It was little by little and in different ways that God spoke in old times to our forefathers through the prophets, but in these later days he has spoken to us in a Son, whom he had destined to possess everything, and through whom he had made the world. He is the reflection of God's glory, and the representation of his being, and bears up the universe by his mighty word. He has effected man's purification from sin, and has taken his seat on high at the right hand of God's majesty, showing him to be as much greater than the angels as his title is superior to theirs."

This passage needs only thoughtful reflection to impress us with its sublime uniqueness, and with the marvelous scope of divine function which this early writer in the New Testament ascribes to Christ. It is typical of the thought more fully elaborated by St. Paul and St. John, the two writers who were the largest contributors of New Testament literature. This statement of divine functions as assigned to Jesus Christ is easily inferable from Christ's own sayings as recorded in the Gospels. One cannot scrutinize the trend of New Testament writings, and escape the conclusion that for the original disciples, who most intimately companioned with Christ in the flesh, he carried in himself all the values of a God.

Second, I must think there can be no accounting for St. Paul the Apostle, save on the premise of a direct revelation of the divine Christ to his life. Saul of Tarsus was an aristocrat, high-born, imperially-minded, a man fully impassioned with a purpose to destroy Jesus Christ. The transition from Saul the persecutor to Paul the

Christian Apostle is a psychological wonder in history. But in some way—Paul himself explains it was by direct revelation —this man came finally to exalt Christ to the rank of supreme headship in the spiritual universe. Those who wish to disparage Paul's rank in Christian history, have attempted it on grounds that he was the victim of hallucinations; they have even gone so far as to call him a victim of epilepsy. Such assumptions are irrational. A mere visionary cannot carry the passports of his disordered thought through the gateways of the centuries. The pathology of epilepsy does not prognosticate sustained thinking of the highest order, much less is it a condition for the mental domination of ages. The truth is, that this Paul of Tarsus has marched down the centuries an intellectual and moral Colossus. In this twentieth century away from his birth, his influence in the moral thought of the world is mightier than ever before. That he was entirely sincere, is evidenced by his marvelous loyalties. His very body was scarred

from the wounds he had received in the service of Jesus Christ. The history of his sufferings on account of that service is a chapter of invincible heroism against a continued series of most appalling oppositions. And, at last, he went as sustained by a divine fortitude, to the executioner's block. There is no rational accounting for him save on the ground that in the midst of his persecuting purpose and career, he was divinely arrested. This is the reason which he himself unhesitatingly assigns in the presence of both royalties and courts.

Third, A conviction on the part of Christ's disciples that merits distinctive emphasis is that of the absolute sinlessness of their Master. It is a conception which has no justifying parallel in history. The Greek mind, with all of its creativeness, was never able to put into its pantheon a single divinity untouched by the foibles of evil. The Hebrew records furnish us with a wonderful succession of moral heroes of a high and immortal order. But Abraham, Moses, David and Isaiah wear the blemish of per-

sonal sin. How are we to account for the conception of Christ's sinlessness? It certainly could not have been an invention of the disciples. They had no pattern, either in personal observation or in history, upon which to build such a conception. It certainly must have been irresistibly created in their minds by the kind of life which Christ manifested in their presence.

This impression seems to harmonize with all the incidentals of the history. Christ prayed much, but we have no record that he ever sought forgiveness for personal sin. At the close of his tried and tested life, which continually confronted the contradictions and false accusations of an evil world, he could stand up and challenge any to convict him of a single sin. When Judas, tempted by an evil greed, had betrayed him, and was finally awakened to the tragic consequences of his perfidy, he was so smitten with remorse that he had betrayed an innocent man, that he resorted to suicide. Pilate, the haughty Roman magistrate, before yielding to the clamor of the mob for

Christ's crucifixion, first stood up in presence of all the accusers, and, washing his hands, declared himself guiltless of the blood of this just person. And so, down the centuries to this hour, historians, poets, and artists have vied with each other in extolling the one sinless character of history.

Fourth, We must give some account of the new morale of Christ's disciples, dating from Pentecost. In a previous chapter, we have dealt somewhat fully with the prophetic and divine promise of the Holy Spirit, which Christ made to his disciples, when he was about to withdraw himself physically from their presence. Christ announced to the sorrowing group that the Spirit, in his name, should henceforth carry forward his mission in the world. He instructed them to hold after his departure a prayer-conference in Jerusalem, tarrying there until this promise should have fulfillment. Of the Spirit, Christ said among other things that at his coming, they should be endued with power. This promise had

its initial and wonderful fulfillment at Pentecost.

History might beggar itself to find a greater contrast in the morale of the disciples, when they knew that their Master was dead, and later when they were under the inspirations of Pentecost. After Christ's death, these men were under total eclipse of all their hopes. They were disconsolate, broken-hearted, demoralized. They al-allowed their Master to be buried in a tomb not provided for by themselves. The utter downfall of Peter's loyalty, the shattered trust of the two walking on their way to Emmaus, the despair of Thomas's unbelief, the late preparation for the entombment of the dead body by women who, by their previous joining in the small funeral procession, apparently alone knew the exact spot where that body was buried—these are the typical reminders of the mental states of the closest of Christ's followers, at and after his arrest in Gethsemane.

At the scene of Pentecost, cowards were transformed into heroes, despairing minds

were lifted into new and great hopes, doubters passed into a new and cloudless faith, a transcendent conception of Christ's mission entered the minds of the disciples as the light of a new morning, and in the course of a brief period the small band of fishermen and tax-gatherers, who had waited and prayed together in a little upper room in Jerusalem, went forth endowed with a power that brought to them the reputation of: "These that have turned the world upside down."

Their sustained moral enthusiasm is not easily measured or accounted for. They were sturdy men but of a common stock. It would seem that they might easily have been much swayed by their social environment. They belonged to a class despised by the religious aristocracy. They lived in the very atmospheres in which had been generated the hate toward their Master, which had culminated in his crucifixion. To openly advocate his resurrection from the dead would expose them to the same enmities which had conspired to the death of

their Lord. In matters of religion, in and about Jerusalem, the Roman authorities would be disposed to court the favor of the Jews. They could expect no final defense from the political rule. The powerful Jewish hierarchy was in united and sworn hostility to their faith and mission. For these humble men, without social rank, with no reënforcement from authoritative power, to face the religious capital of the Jewish world, and the paganism of the Roman reign, with a religion founded by One who had been publicly crucified, and to proclaim his resurrection from the dead—this would seem upon its face as hopeless an enterprise as was ever undertaken. It was no holiday pastime to which these disciples of Christ were giving themselves.

They might naturally for a time be sustained by the enthusiasm of their belief that Christ had appeared unto them from the dead. But even if this were all, it is doubtful that this belief would have enduringly sustained their heroism. History abounds in incidents of emotional enthusiasms which for

the time being have swayed communities of people, but which under the test of time and trial have faded out and disappeared. The early enthusiasm awakened in the breast of these disciples at Pentecost proved to be no passing emotion. From a given day, and at the very center where had been fomented the conspiracy of the crucifixion, these disciples openly proclaimed the Gospel of their Master. This led to the same hostility against themselves as was so destructively aimed at their Lord. They were hunted from Jerusalem, and were pursued over the lands by the hounds of persecution. They were subjected to the strain of poverty, want, hardship and exile. But wherever they were driven, the testimony of their lips for Jesus Christ was never silenced. The years passed, but these men never wavered in their heroic loyalty to their glorified Lord. Their successes in winning men to the new faith were phenomenal. In this they found much encouragement, but that alone does not account for their enduring and all-controlling devotion to their

Master's cause. The original Apostles, facing all opposition, went straight on through all their years in unwavering advocacy until at last, with possibly a single exception, and he no exception in enduring loyalty, they each sealed the sincerity of their convictions in the blood of martyrdom.

This behaviour is a moral marvel of history. It is a kind of behaviour that does not characterize human nature, except where men are possessed of convictions which they deem of greater value than their own lives. But these men were swayed by convictions which the hard experiences of life neither abrogated nor revised. This history can be adequately accounted for only on one ground, that these men carried in their bosoms the living inspirations of Christ's fulfilled promise that he would be always with them, even unto the end.

Fifth, As for the influence of Christianity upon social and public life in the Roman Empire, let Lecky indicate the picture: "The high conception which has been formed of the sanctity of human life, the

protection of infancy, the elevation and final emancipation of the slave classes, the suppression of barbarous games, the creation of vast and multifarious organization of Charity, and the education of the imagination by the Christian type, constitute together a movement which has never been paralleled or approached in the Pagan world. The effects of this movement in promoting happiness have been very great. Its effect in determining character has probably been still greater. In that proportion or disposition of qualities which constitute the ideal of character, the gentler and more benevolent virtues have obtained, through Christianity, the foremost place. In the first and purest period they were especially supreme."

For a later period, when the Church had been inundated by hordes of baptized but unregenerate barbarism, and when a false philosophy of asceticism had much impaired the pure spiritual influence of Christianity in the world, Lecky proceeds to show how Christianity was still greatly

prohibitive of social and public evils. Speaking of the great improvements which Christianity had effected, he says: "The gladiatorial games had disappeared from the West, and had not been introduced into Constantinople. The vast schools of prostitution which had grown up under the name of the temples of Venus were suppressed. Religion, however deformed and debased, was at least no longer a seedplot of depravity, and under the influence of Christianity the effrontery of vice had in a great measure disappeared. The gross and extravagant indecency of representation, of which we have still examples in the paintings on the walls and the signs on many of the portals of Pompeii—were no longer tolerated. The presence of a great Church, which, amid much superstition and fanaticism, still taught a pure morality, and enforced it by the strongest motives, was everywhere felt—controlling, strengthening, or overawing."

A most important fact, much emphasized by Lecky, is the greatly improved moral

and social status of womanhood in these olden periods, as effected by Christianity.

Sixth, What is to be said concerning the calendar of civilization? Many calendars, dating from important events or from illustrious lives, have been undertaken, but none has come into lasting and general use, save that one which placed the autograph of Jesus Christ on the historic heights, and put his single name before the vision of the nations. There is something remarkable about this.

Why should the stature of Jesus Christ mark the division line between ancient and modern history? History is not wanting in eminent names. Moses and Lincoln, as emancipators of races; Socrates, Plato, Aristotle, Seneca, Bacon, in philosophy; Demosthenes and Cicero, preëminent in oratory; Phidias and Michael Angelo, in sculpture; Apeles and Raphael in pictorial art; rulers of empires from Caesar to Washington; great saints, as Paul, Augustine, Francis of Assisi; military geniuses, as Alexander, Hannibal, Julius Caesar, Napo-

leon—all these, besides whole galaxies of achievers who have made for themselves enduring place and fame in history. But not one of them rivals Jesus Christ as an epochal character. This preëminence was reserved for a Palestine Carpenter. And yet, this distinction did not come to Christ till more than five hundred years after a Roman magistrate had condemned him to die as a criminal upon a cross!

However much our instincts may revolt against the thought, we are all pressing toward a future which, so far as our earthly ambitions are concerned, will soon make our very names as though they had never been. The grim fact is that time is the remorseless destroyer of human fame and memories. The name of not one in a million is ever mentioned after its owner has been dead for five hundred years. We visit the old cemeteries, and the hundred-years-old inscriptions on the tomb-stones are largely obliterated, and we have not the slightest knowledge of a single one of the long-time sleepers.

"Who'll press for gold this crowded street,
A hundred years to come?
Who'll tread yon church with willing feet,
A hundred years to come?
Pale trembling age, and fiery youth,
And childhood with its brow of truth,
The rich and poor, on land and sea,—
Where will the mighty millions be,
A hundred years to come?

We all within our graves shall sleep,
A hundred years to come;
No living soul for us will weep,
A hundred years to come;
But other men our lands shall till,
And others then our streets shall fill,
While other birds shall sing as gay,
As bright the sunshine as to-day,
A hundred years to come!"

If we are to think of Christ only as a Galilean peasant, who lived for about thirty years in an obscure province, and who was finally crucified between two thieves, then, rationally we may believe that this is all

there is to be said about him. We may believe with Strauss that his story is a myth which in some unaccountable way found itself perpetuated in classic fable. But this is not all that is to be said about Jesus Christ. If he were not a God, or a special protegé of God, it is entirely unaccountable that five hundred years after his death, he should emerge like a God from the oblivions of time, to make himself the central figure of the historic ages. This is something for even a sceptical philosopher to think about.

Seventh, Christ historically, is older than America. Those who may read this book are mostly dwellers upon the American continent. It was unknown to history for nearly fifteen centuries after Christ was born. Our Republic has but just passed a century and a half from its birth. It contains 120,000,000 of people. In wealth and material appliances, it leads the nations. Its intellectual and moral resources are beyond computation. It is a nation of great universities and great libraries. From its un-

numbered presses there is the constant outflow of literatures as various as the growths of springtime. American scientists are the peers of any in the world. In invention, American skill is unrivaled. The stride of American progress is a wonder of the age.

A phenomenal fact of this young nation is, that its census reports more than 235,000 Christian churches. Still, it remains true that the superlative product of the Republic is its illustrious men. If but two Americans were to be named, these two alone would glorify the American name. In their personal contributions to the national structure, in their representative manhood, they have furnished an immeasurable and invaluable moral example for the emulation of American youth. Washington was the "Father of his Country" in such sense that in the absence of his poise and constructive wisdom, it is not easy to conceive how the Republic itself could ever have been born. He was morally great, divinely ordained to pioneer a new civilization for mankind. His sheer worth made for him a place in American

history in which he is fondly and proudly known as—"First in war, first in peace, and first in the hearts of his countrymen." The impression of Abraham Lincoln, saviour of the nation which Washington did so much to create, is of a world character, well-nigh intellectually and morally faultless. With the growth of time, there will gather upon his brow an ever brightening halo of fame. Surely, if it were the fashion to worship men, America might well install both Washington and Lincoln in its pantheon.

Now, to return to the 235,000 church edifices, in which as a rule public worship is conducted on every Lord's Day of the year. From the pulpits of these churches there is discoursed a vast volume of instructive teaching, much of it of the highest intellectual and spiritual order. From their altars, there arises a perpetual concert of prayer to Almighty God, and the most inspiring melodies of worshipful song fill all their spaces. But these churches are dedicated to the memory of neither Washington nor Lincoln.

There was a person historically known as a Galilean peasant, born in a distant age, in a wayside province, in an environment as much unlike our modern American life as can be imagined. The form of his death was marked by every feature of ignominy and disgrace. Still, it is in his name that prayers in these churches are offered to God, in his praise that the great litanies are sung, in his eulogy that the master notes of their pulpits are voiced. Who was this Galilean?

Eighth, Christ in history! Christ in Art! What character could have inspired Raphael's "Transfiguration," da Vinci's "Last Supper," Titian's "Tribute Money," Tintoretto's "Crucifixion," or "Christ before Pilate"? At what altars were born the great litanies, the immortal hymns and songs, which have so enriched the worship of the ages? To whose worship were dedicated the shrines sheltered in the great structures of Gothic art? To these queries, there is but one answer.

One might as well stand upon the ocean-

beach and undertake to count the incoming billows, as to set bounds to Christ's place in the literatures of the world. History is ever enlarging its scope; biography, leaving behind it the characters of yesterday, is forever interesting itself in the records of a new generation; philosophy and science are continually challenged by new phases of thought, by new discoveries in nature; industrial and mercantile interests tremendously engross the general mind; fashion and pleasure are shrines at which multitudes pay exacting and costly tribute. But Christ, in this twentieth century from his birth, is a topic as new as the morning. While famous characters of past generations, great kings and captains, retreat into the dim backgrounds of history, Christ continues to inspire a perennial and ever-widening interest in the best thought of mankind. While to many, on account of its very familiarity, it may seem a hackneyed reference, yet it is a fact of unmeasured significance that on every Lord's Day unnumbered thousands of pulpits are dealing

exclusively with the lessons of Christ's teaching and mission. The most creative minds are perpetually reproducing, and under infinite variety and newness of picture, the life of Christ before the common mind.

Christ is the most vitally inspiring character in the literature of this latest age. While men who have recently held center and front of world interest are being rapidly forgotten, Christ today, twenty centuries away from his birth, is more the center of world thought than ever before. As an incident, at the time of this very writing, in a single number of a scholarly bimonthly that comes to my table, there are no less than eight reviews of new lives of Christ that have recently come from the presses. Indeed, the continuous output of new lives, discussions, tributes, criticisms, relating distinctly to Jesus Christ are like a forest for numbers—so great as to be a kind of bewilderment to the most interested student.

Christ is the real Founder of the great

philanthropies. He brought into history the initial inspirations for the creation of hospitals, insane asylums, orphanages, homes for the aged. His spirit insouls the modern humanities which are seeking the emancipation of general society from the crushing ills of poverty, ignorance, and all social and industrial injustice. If aside from distinctively religious auspices, many of the philanthropies are now conducted under organized public sentiment or legislative enactment, it still remains true that these trace their origin to the genesis of Christian inspirations. Just now there is a tidal-swell of international protest against war and its atrocities; but the feeding source of this world-growing sentiment dates back to Christian altars.

Most unfortunately, the policies of the church itself in times and territories, have been such as to muffle the voice of Christ. But wherever the true Christian spirit has been unobstructed, it has uniformly been creative of human progress and enlightenment. As early as the twelfth century, uni-

versities were founded in Europe, their faculties composed with few exceptions entirely of clergymen. The ancient institutions of Oxford and Cambridge in England were Christianly founded. The same was true of the great educational foundations of Germany. In the newer America, Harvard, Yale, and Princeton were founded upon one chief corner-stone—Jesus Christ. Wherever throughout the world Christian missions have gone, there have been planted institutions for liberal education. In India alone, there are nineteen degree-conferring institutions under Protestant auspices, while secondary institutions of education are widely distributed throughout that Empire. Indeed, in all the Orient, schools for medical and surgical training, hospitals for the treatment of the sick and wounded, have numerously sprung up in the trail of Christian missions.

Christ made for himself the unique claim of being the "Way, the Truth, and the Life" for mankind. He says: "I am the Light of the world: he that followeth me shall not

walk in darkness." This would seem to be as true on the plane of knowledge as in the realm of spirit. Christ, timeless in moral and spiritual wisdom, standing always in advance of civilization, beckons forward with inspiring gesture every earnest seeker after truth in all departments of life. The unfettered genius of Christianity, always and everywhere is a promoter of knowledge, the supreme dynamic generator of intellectual illumination for the world.

Ninth, Christianity is a world-propagating religion. Christ's final demand upon his disciples was that they carry the "Good Tidings" of his Gospel to all nations. His Kingdom aims at nothing less than universal moral dominion in the world. The early life of Christianity was intensely missionary in spirit. It propagated itself as against the most formidable oppositions by the witnessing zeal of its converts. Because of the introduction into its life of forces either forgetful of, or indifferent to, Christ's final instructions, the zeal of the Church for world-evangelization was for ages largely

neutralized. The modern Church has been tardy in recovery of Christ's vision of winning the world-wide nations to his sceptre. Nearly all of the world missionary organizations are still young. But, if from the imperfect standard of statistics alone it were sought to measure the success of missions in the Orient, this would reveal phenomenal achievements.

In India, with its more than 300,000,000 of people, one in every eighty-six persons is a Christian. But still, the uninstructed and unbaptized multitudes of India are so thronging the doors of missions, as to make it practically impossible for existing missionaries and teachers properly to prepare them for initiation to the Christian life. In China, a less mobile civilization, missionary progress has been less spectacular. But even in this great empire, Christianity has made such progress that if every missionary were to be withdrawn from his station, Christianity would be self-propagating through Chinese agencies alone. The moral hold of Christ's character upon the oriental

mind is doubtless far more significant than anything which can be reported under the form of statistics. A formidable obstacle to Christian success in the Orient is in the un-Christian conduct of nominally Christian nations. It has taken the Eastern mind a long time to rightly discriminate between a genuine Christianity and a nominally Christian nation.

Bishop Wallace E. Brown, of Foochow, says: "The non-Christian acts and attitudes of Christian nations are quite responsible for China's present state of mind." He says that young China is saying right and loud: "In your dealing with us as Christian nations you have forgotten the sublime teachings of the lowly Jesus on Justice, Friendship, and Brotherhood." He further says: "China's millions do not hate foreigners, nor do they hate Christianity. They want justice. The present movement is not anti-foreign, it is anti-injustice. It is anti-interference with China's right to collect her own revenues, and to govern herself. The movement is not anti-Christian. It is anti-

unchristian. It is a call for sincerity and reality in religion expressed in international and interracial living."

The tidal reaction of the Chinese mind against Western peoples, much incited by the insane Soviet propaganda against all religion, indiscriminate in action, has wrought much peril and damage to missionary enterprises. But Christianity, not only in China, but throughout the Orient, has attained a self-supporting vitality which can neither be suppressed nor extinguished. In the wonderful little book, *The Christ of the Indian Road,* by E. Stanley Jones, there is set forth some very striking evidence concerning the situation. A Hindu professor of modern history in a South India college said to Dr. Jones: "My study of modern history has shown me that there is a Moral Pivot in the world today, and that the best life of both East and West is more and more revolving about that center—that Moral Pivot is the person of Jesus Christ." Of an outstanding Indian philosopher, a man deeply read in the philosophical

thought of both East and West, Dr. Jones asked this question: "Professor, what do you think of Jesus Christ?" His reply was: "We had high ideals of God before Jesus came. But Jesus is the highest expression of God that we have seen. He is conquering us by the sheer force of his own person even against our wills."

Dr. Jones heard an able Hindu lawyer give an address on "The Inescapable Christ," in which he said: "We have not been able to escape him. There was a time when our hearts were bitter and sore against him, but he is melting them by his own winsomeness. Jesus is slowly, but surely entering all men in India, yea, all men." If we were to ask China for its testimony, we could seek no more inspiring answer than this: In the "Boxer" rebellion sixteen thousand native Christians suffered martyrdom, often under conditions of extreme torture, rather than renounce their Christian faith.

Christ's moral dominion over the world is surely growing, and it is as insuppressible

as gravitation itself. No governmental revolutions are able to banish him from their territories. No weapons raised against him, from ancient Rome to modern China, have ever been able finally to prosper. Gilder's "Song of a Heathen" is sung in ever-enlarging concert throughout the Oriental world.

"If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him,
And to him will I cleave alway—

If Jesus Christ is a God,—
And the only God,—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air."

Tenth, Christ's personality and influence in history have never been measured. They will forever transcend all human attempts to assay his power. We have referred to preaching, but have come immeasurably short of exhausting its significance. Preach-

ing, for nearly twenty centuries, has been an unbroken and widening vocation. It has held a topmost plane in the intellectual world. But there has never been a great preacher in the ages, who has not drawn his inspirations from Jesus Christ. He will remain the exhaustless source of spiritual inspiration and moral power for the preacher in all coming ages.

Jean Paul Richter has pictured Christ as: "The holiest among the mighty, the mightiest among the holy, who has lifted with his pierced hand empires off their hinges, turned the stream of the centuries out of its channel, and still governs the ages." Human genius, in varying fields of achievement, has left its imperishable signature in history. But Christ in enduring and widening fame puts all human genius under eclipse. He is the unrivalled paragon of the race. He is the crowning miracle of history. He, in his own resource, is the fountain and support of the truly miraculous. The Christian miracles have been much discussed from wrong approaches.

Men have sought to measure them by the standards of doubt. Standing on this nether level, some logicians, scientists, and philosophers, have vocalized their disbelief in even the possibility of miracles. Now, when allowing all rational and just deductions, such as might hypothetically be asked for by the honest doubter, the New Testament record of miracles, in the light of Jesus Christ, presents no insuperable difficulty to a devout and rational faith. Admissibly, the entire subject presents a field which does not submit its mysteries to the laboratory processes of the ordinary reason. Perhaps, after all scrutiny of mental discussion, not even science up to this date has been able to discover the real law of the miracle itself. When, however, in thought we are able to stand on the luminous heights of the transfigured Christ, the difficulty of all lesser miracles must pass. He himself is the supreme miracle of history. Living with him, believing in him, belonging to him, we become citizens of a spiritual realm, which the most far-reaching vision of as-

tronomy has never surveyed. This territory is lighted with a glory which not even science has ever been able to discover on land or sea.

Shelley, though of transcendent genius, can hardly be classed as a Christian. He dwelt much among the images and conceptions of pagan thought. Yet there came even to him a vision in which he saw Christ morally enthroned over all rivals and over the human ages. He employed the figure of the mythical Prometheus, the benevolent god who revealed the arts of heaven to men, as the best pagan symbol from which he could build up his diviner conception of Jesus Christ.

"A power from the unknown God,
A Promethean Conqueror, came;
Like a triumphal path he trod
The thorns of death and shame.
A mortal shape to him
Was like the vapor dim
Which the orient planet animates with light;

Hell, Sin and Slavery came,
Like bloodhounds mild and tame,
Nor preyed, until their Lord had taken flight;
The moon of Mahomet
Arose, and it shall set:
While blazoned as on Heaven's immortal noon
The cross leads generations on."

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